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THE CHURCHMAN.

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POETRY.

From the British Magazine.

THE DOXOLOGY.

The threefold heavens, of glorious height,
Are made one dwelling for thy might,
Set upon pillars of the light.

The earth, and sea, and blue arch'd air,
Do form below one temple fair,
Thy footstool 'neath the heavenly stair.

The sun, and moon, and silent stars,
One sentry form of living spars,
Which walks without thy palace bars.

Angels, and men, and brutes beneath,
Make up creation's triple wreath,
Which only liveth in thy breath.

In fish, and birds, and beasts around,
One wondrous character is found,
The skirt which doth thy mantle bound.

And nature's three fair realms convey
One note through this our earthly day,
Dying in distance far away.

On three arch'd roofs thy temple springs,
Where music spreads melodious wings,
And all around one glory brings.

And future, past, and present time,
Together build one shrine sublime,
That doth prolong the ample chime.

While spirit, soul, and clay-born seat,
Warm'd by the living Paraclete,
Shall be thy threefold mansion meet.

From the Catholic Herald.

PHILOSOPHY IN SUPPORT OF RELIGION.

A correspondent has furnished us with the following translation of a notice of M. de Genoude's late work, taken from the Universite Catholique.

La Raison du Christianisme, or Evidences of the Truth of Religion, selected from the works of the most eminent writers of France, Germany, England, &c., compiled by M. Genoude.

The principle of this compilation is of the utmost utility in the investigation of truth. No work in modern times has appeared so well adapted to regulate and fully develope the mental faculties, or so well calculated to dispel whatever fallacies the deceptive philosophy of the eighteenth century may have left: none which affords more substantial, more profound, or more perfect instruction on the evidences of Christianity and the truths which it teaches.

An impious philosophy had identified faith with ignorance and imbecility of intellect; and at one time had so perverted words and ideas, that in its usual language genius was synonimous with infidelity. The fallacy of such a system is completely exposed in *La Raison du Christianisme*, where it is found that the Christian faith has been professed and defended with the most incontrovertible arguments by one hundred and seventy-six of the most eminent writers, who have appeared since the revival of letters, all of whom have obtained from their contemporaries and posterity the titles of learned and philosophic. Certainly Bacon, Descartes, Newton, Leibnitz, Clark, Pascal, Bossuet, and Fenelon cannot be reproached with ignorance or imbecility of mind. These great men firmly believed the most incomprehensible mysteries of religion, and their knowledge of the natural sciences, instead of diminishing their conviction, supplied them with most powerful arguments in its support. Faith is not, then, a covert for ignorance or imbecility of intellect. It may be said it does not follow, from their having believed in religion, that it is true; mental aberrations of genius are signal and frequent. True—still the authority of their names proves that we may believe what they believed without incurring the reproach of ignorance or of a weak mind. Moreover, the motives on which they defended their belief prove that they were not deceived themselves, and hence we may be under no apprehensions of being deceived by their adoption, especially as they are such as to bring conviction to every mind, which, unbiassed and with sincerity, desires to investigate the truth.

Such is the system of M. de Genoude, a system successfully and accurately developed in his *La Raison du Christianisme.* His book unfolds to us the proofs wherewith the profession of Christianity is triumphantly maintained; it demonstrates to us how reason continually comes to the aid of religion, even in circumstances the most incomprehensible to human intelligence. We are now weary of skepticism and infidelity. The sarcastic fallacies of Voltaire no longer produce any other effect than disgust, since the illusion which made them popular has been dispelled. Men are not willing to conclude that religion is ridiculous or bad because it has been burlesqued and maligned. We now experience a tendency to religious belief, being made sensible of its necessity, but we desire proofs in proportion to the advancement of knowledge, which the spirit of examination and reasoning, so universal in these days, may not be able to overthrow unless by contradicting and impugning the laws by which they are directed.

These proofs, which are found in *La Raison du Christianisme*, are extracted from the writings of one hundred and seventy-six authors, and are nowhere else to be found collected together. In every instance reason and religion give each other mutual support; in every instance science coincides with religion in demonstrating that we must necessarily believe whatever faith commands us, how much soever it may be above our comprehension.

The sophists of the eighteenth century held it unworthy of reason, and derogatory to an intelligent being, to admit mysteries above our comprehension. And yet reason shows that we are encompassed on all sides with the most incomprehensible mysteries, which we either must admit or deny our own existence; and consequently it is derogatory to an intelligent being to reject what he does not comprehend, merely because it is incomprehensible.

Can we comprehend an eternal self-existing Being, having in his own essence the principle of his existence? Assuredly not: reason, however, demonstrates that there is no alternative between the belief of an eternal self-existing Being and the absurdity of universal doubt, even the doubt of our own existence. For if we reject the belief of a self-existing Being, all other beings, having at some period had no existence, could never have come forth into existence, they could not have produced themselves, nor have been the effect of chance, which is nothing more than an indefinite and unmeaning term. Consequently, the existence of a being not eternal and self-existing, necessarily presupposes the existence of one possessed of these attributes.

Can we comprehend an eternal Being, bringing into existence that which did not exist, producing from nothing the heaven and the earth, with all the innumerable objects contained within their compass? Assuredly not. Creation, an act of infinite power and infinite wisdom, presents an impenetrable mystery to our limited understanding; nevertheless, in this work it is shown how powerfully reason concurs with revelation, in establishing, by irresistible arguments, derived from the metaphysical, physical, astronomical, physiological, and historic sciences, that none of the visible objects of creation has been in perpetual existence, and that they individually bear upon them the character of the nothingness from which they have been taken, and the impress of the omnipotent Hand which produced them.

Animated nature presents an infinite variety of forms and motion; none of which essentially appertains to it. It is governed by laws which do not necessarily belong to it, but have been imposed upon it; consequently it must have received them from the primary cause of all things.

Do we comprehend, in particular, the creation of man, the monarch of nature, so much exalted above material beings by his understanding, who comprehends them, though incapable of comprehending himself—exalted above the sun, the stars, the planets, whose proportions he can ascertain, but cannot define his own nature? Assuredly not. Every day we witness the birth and death of our fellow-creatures. What is born and dies cannot be eternal. Will it be said that the series is eternal although the individuals composing it are not? What an absurdity! Does not every series commence with individuals and terminate when individuals cease to exist? Trace back the generations of mankind as far as fancy may carry you, you will eventually come to those who form the first link in the great chain of human existence. From whom did they proceed? Ah! what mysterious absurdities does not philosophy propose to her too credulous disciples.

Again, can we comprehend the soul, differing as t loes so essentially from the body? Certainly not. What is the soul? Who can define it? None. Here also reason sustains faith, by the luminous demonstrations which it furnishes of the spirituality of the soul, by proving that the principle which in us thinks, reasons, and wishes is one and indivisible; that what is one and indivisible cannot be an attribute of an object of many parts and capable of being divided; and that to say that the body thinks, reasons, or wishes, is a contradiction in terms; that our moral differ materially from our physical faculties; and that we never have been able to deduce a single principle of virtue from our material functions; that the memory, which is a view of things past, cannot be the effect of corporeal view, which is limited to present objects; that the unbounded desires of man cannot be created by causes limited to the body, according to the maxim that the perfections of the effect cannot exceed those of the cause; on the same principle our moral wants, which nothing on earth can satisfy, cannot be the effect of our physical wants, which are easily satisfied; in fine, that as the soul depends habitually on the body for the exercise of the intellectual faculties, so, in like manner, it is possessed of such absolute control over the body as to be able, in the accomplishment of a duty with which it is impressed, to deliver over the body to the most exquisite tortures that tyrants can invent, as has been done by the Christian martyrs.

Can we comprehend the union of two substances so opposite, and yet so intimately connected in the human person? No, assuredly. We must therefore the more gladly recognise this mystery, which strikes us every instant. Shall any one say that this union exists from the nature of things! Do we not behold it dissolved every instant by death! Consequently, it is one of the wonders of a GOD who is able to effect whatsoever he pleases.

Faith teaches us that the exalted sentiments of natural benevolence, compassion, justice, and sociability engraved on all hearts, have been revealed to man originally by GOD, in order that he might believe and act agreeably to the will of his Creator. Reason accords with faith in demonstrating, as is shown in this book, the truth of the primitive revelation made to man, as well from a tradition as ancient as the world, as also by a fact which occurs each day to the mass of mankind. This fact is the transmission of speech from generation to generation. It is certain that speech is not a human invention, for we never speak a language different from that which we have been taught by our parents, nor have they taught us a different language from that which they themselves were taught by their parents; in fine, we must ascribe language and the communication of speech to posterity to the first man. The first man could not have invented language on the same principle that we cannot invent it; consequently, he must have received it from GOD. But the nature of speech is to express our ideas, consequently, GOD, in giving speech to man, has given him the faculty of recognising his ideas and wishes, and this proves the primitive revelation.

From the Christian Watchman.

MODE OF INSTRUCTION IN THE GERMAN SCHOOLS.

I spent a week in visiting this gymnasium, attended the public examination, and was much in the private society of the rector and the principal teachers, in order to acquaint myself minutely with their system of instruction. Perhaps I cannot do a better service than simply to describe some of the exercises which I attended.

I heard a lecture from Dr. F——v on Roman antiquities before a class of nineteen students, who were not far from sixteen years of age. His subject was the Roman dictators. In a free and copious extemporaneous address, he discussed the nature and origin of this office, the customs and usages connected with it, and the personal history of the dictators. The subject was presented and treated as a matter of historical fact, and not of ingenious speculation. The lecture, which was evidently the result of much reading, both of the Roman classics and modern works of antiquarian research, was in substance noted down by the students.

Dr. E——r, on the history of the middle ages, spurued the plan of describing the state of Europe at that period, by way of general introduction, and then of treating the history of each country separately. He followed very closely what was written in his manuscript. When he had occasion to refer to what had been previously presented, or to what he might suppose the class acquainted with from their general reading, he called upon them to state it in answer to his questions. This was the only amusing and playful lecturer that I heard. The tediousness of dry historical detail was relieved by giving vivid pictures of the manners of the time from the glowing pages of some celebrated romance.

Dr. L——t, on the formation of the tenses of the Greek verbs before a class of twenty-four students about ten years of age. The grammar used was that of Buttmann. Questions were rapidly and fiercely proposed on every rule, on every exception, and on every word. The tense of a certain word was required to be given instantly; if there was the least hesitancy, it passed from one to another, (not in the order in which they sat,) and sometimes would run all over the room in the space of a few seconds. Every student sat trembling, not knowing when he would be called on, and being sure of a frown and of losing the opportunity of telling what he knew, if he even opened his mouth slowly. They were required to define every word, and to give to a variety of German words the exactly corresponding Greek term in any specified tense. The grammar was taught far more thoroughly and extensively than with us. The examinations of the teacher are repeated till the whole system is distinctly impressed upon the memory. The same thorough, stern, and even scolding method was pursued by Dr. N—r, the superintendent of the whole establishment, and rector of the pædagogium. I heard him with a class of small boys, and pitied them for the ridicule, or stormy attack, which they received for every blunder, but envied them their thoroughgoing and masterly discipline.

Dr. E——n, with a young class on Cornelius Nepos. The exercise, which was in German, was distinguished by a remarkably clear exhibition of ultimate grammatical analysis. The *principle* of every rule referred to was searched out and sifted, till it was distinctly seen, and then a multitude of examples were given in German, which were required to be put into Latin. In the course of the reading, the students were frequently directed to tell in what other way the same idea could be expressed in good Latin, to explain the principle of the different constructions, and to specify what constituted the peculiarities of this author's style. The teacher walked about with an impatient step among the boys, commended those who acquitted themselves well, and scowled and thundered at every mistake. He kept a merit roll, where every scholar had his rank given at each recitation. The boys were about twelve years old, and were twenty-five in number. And though so young, they were accustomed to illustrate their author by quotations from other Latin and even Greek writers. This knowledge, however, seemed not to be so much the result of their own reading as of the kind of instruction they were in the habit of receiving.

Dr. St——r (author of a good work on the life, character, and writings of Aristotle) heard a class of thirteen advanced students on the Œdipus Coloneus of Sophocles. Excepting the translation, which was into German, the exercise was in Latin. The students spoke this language with great ease and fluency. A full exposition of the passage; an examination of the higher principles of grammar; a nice discrimination between poetry and prose, whether in language or in thought; a discussion of the comparative claims of different readings, occupied the chief attention. A particular student was named to translate a long passage; when he mistook the sense, another was directed to put him right; if he was unable to do it, another was called upon to do it, and another still, and perhaps half the class. When the correction was properly made the student who made it must explain the grounds of it, and refute those which he considered as false translations. The translator then proceeded, and the same method was observed till the passage was completed. Sometimes the class would be in the greatest excitement in striving to detect a fault and to give the true translation, and to support it upon grammatical principles. In these discussions the teacher threw out many valuable hints, and abounded with instructive remarks. His classical acquisitions were of a very high order, and he seemed to understand the art of making scholars.

Dr. Sch—t, rector of the Latin school, on Plato's Symposium. In nice metaphysical distinctions, and in translations, both the teacher and the class employed German, in all the rest Latin. First an explanation of the preceding paragraph, not by way of review, but for the sake of connection, was demanded. Then the whole of the 29th section was read and translated. The teacher insisted on great exactness of expression. He required the student to tell in which of his writings Cicero treated of the same subject; what the views of that philosopher were; what Latin terms he employed to express the same ideas which were contained in the Greek of Plato; and what were the philosophical doctrines of their author. The teacher then gave an admirable exposition of the author's theory of "ideas" and particularly his doctrine respecting the "beautiful." He then retranslated the whole passage with masterly skill; gave out certain passages to be translated into Latin, for the purpose of comparing the idioms of the two languages; and closed with a short extemporaneous lecture.

Dr. S——g, before a Hebrew class on the 19-21st Psalms. The students translated in course and the teacher corrected. In his grammatical instruction he was wholly synthetic and adhered to the letter of Gesenius' small grammar. If a verb was to be examined, the student was called upon to mention the general division of Hebrew verbs, and the principle of classification; then to tell to which general class the word in question belonged; next, the subdivision of that class, and then again, the subdivision to which that word belonged; then tell its form, the difference between that and the regular form, and lastly, the ground of the difference. If a noun, adjective, or pronoun was given, the same method was pursued; so that before the recitation closed, the substance of the grammar was presented as in a review. The teacher seemed to be very happy. In my uncharitableness I imputed it to his being well pleased with his performance; but scarcely had he finished the recitation, when he told me that he had recently been appointed rector of another gymnasium.

Dr. S——t, a Latin disputation with nine students on Horace's Odes, lib. iv. ode 6. The disputation appeared to have a twofold object: to exercise the students in speaking Latin, and to train them in the art of criticism. There was a long argument about the design of the poet in this ode. The teacher would give no hint as to the right mode of explaining the subject, but would merely show the incongruity and absurdity of the imperfect or incorrect views presented by the students. They of course would often go very long about a point before they would stumble upon it, but in the mean time acquire much information respecting what the ode was *not*. It was like a fencing-master exercising the sword with others, in order to impart his skill. The teacher was the most eloquent and accomplished Latin speaker I have yet heard.

Dr. S——n, an exercise on the metres of Terence. The class displayed a knowledge of Latin prosody that was truly surprising. They were examined on some of the hardest points in the versification of this difficult author, and appeared to be equally well versed in all the kinds of metre employed by the classic poets. They had just finished reading the comedies of this writer, and probably on account of their having a visiter were examined on the work at large.

(To be continued.)

From the Protestant Episcopalian.

CORNELIUS.

GOOD WORKS ACCEPTED WITH GOD.

The prayers and alms, or the godly and good works of Cornelius ascended as a memorial before GOD; fearing GOD and working righteousness, he was accepted. Were these works combined with faith? and with what kind of faith?

It is evident that this person had not faith in JESUS: for the object of the vision was to introduce him to the knowledge of the Gospel. He had not that complete faith which entitles to the appellation of Christian. This fact should settle the question of the possibility of those being accepted who are without the pale of the Church and household of GOD. In every nation, he who feareth GOD to the utmost of his knowledge, and worketh righteousness (or, as otherwise translated, laboreth for justification,) according to his best light, is favorably received. But we are also to notice, that though Cornelius was in this happy condition, he must seek one yet better; he must become a disciple, profess the Gospel of his Saviour, and be baptized in his name It is not permitted to any one, who has an opportunity of knowing the truth as it is in JESUS, to reject that truth, and rely on the excellence he may have obtained while in ignorance. A vision directed this centurion to seek an apostle, and by that apostle be instructed in the Christian religion, and be received under its banner as a member of the body of CHRIST. No laxity, therefore, in these respects is to be encouraged from the doctrine that the good works of those who have no opportunity of acquiring the perfect faith are accepted. The want of such opportunity is rather to be viewed as a misfortune; and every one who *can* learn the truths of the Cross, and *can* unite himself to the Church of the Redeemer, is bound to do so, and to consider the privilege of so doing as a mercy for which he cannot be too fervently grateful.

While, however, we assert that the excellence of Cornelius was not accompanied with faith in its highest sense, we may perceive many indications of his having a considerable measure of this grace. He is termed "a devout man," an expression understood to mean a proselyte of the gate; one who was converted to the more important parts of the Jewish religion, but who did not bind himself to all the ceremonies and rites of the Mosaic law. The Jews were, by circumcision, held obliged to every precept appointed them by GOD; to keep all the sacred days, and come if possible to Jerusalem to worship on some of the great feasts; to abstain from the meats pronounced unclean; and to submit to the various civil statutes ordained for them by Heaven. Such duties, however, would have been burdensome on other nations, and were not binding except on the one people of Israel. It was left optional, therefore, to a convert from heathenism to the one true GOD, either to become a proselyte of the gate, and profess only a general worship of that GOD, or to assume the whole Mosaic covenant and services, and become a proselyte of righteousness, an adopted member of the Jewish Church. The centurion before us is supposed to have been a proselyte of the gate. He is called "devout," and "of good report among the Jews;" he "prayed always,"—i. e. at all the regular Jewish hours of prayer; on this occasion he prayed at the ninth hour, or three in the afternoon, the time of the evening sacrifice in the temple. All these are arguments that he was a proselyte, owning the name and worship of JEHOVAH. Hence he is said to have "feared GOD," the GOD acknowledged by the inspired writer; and that so decisively, that "all his house" were brought to agree with him.—This, then, is the first proof that he was not utterly without faith. He believed in the Most High—"that he is, and that he is the rewarder of those who diligently seek him." He believed in him as revealed to the Jews; and we may therefore add to his faith, that he looked for the promises made in the revealed Scriptures of the Jews, not perhaps with very clear notions of the Messiah therein foretold, yet with an expectation that the religion he professed had yet to receive some great improvement, which would add largely to the spiritual happiness of mankind.

One other circumstance we are to notice under this head. Cornelius had heard of JESUS, of his ministry, preaching, and miracles; but not perhaps of his death; and certainly not of his resurrection, or of the establishment of the Christian Church. Hence, St. Peter, in discoursing with him and his household, says,—"That word *ye know*—that word which GOD sent unto the children of Israel, preaching peace by JESUS CHRIST, who went about doing good, and healing all that were oppressed of the devil." The report of these remarkable things had reached the centurion, too much possibly in the shape of rumor, to gain full credit; at least without a knowledge of the death and resurrection of JESUS, and without the explanations of a preacher to show him who this JESUS was, what were his claims, and what the amount of his religion; that this religion was intended for the Gentiles, Cornelius had never heard. This want of information Peter supplied; assuring him that CHRIST was "LORD OF ALL;" informing him that he had been ignominiously slain by the Jews, yet that GOD had raised him up, and shown him thus revived to sufficient witnesses; and that he had commissioned the apostles to preach his Gospel; the holy man added, that the prophets, of whose writings Cornelius as a proselyte of the gate, though he understood them not, could not be ignorant—that all the prophets gave their testimony to JESUS, "that through his name, whosoever believeth in him should receive remission of sins." Remission of sins, we infer then, was the point concerning which this devout Gentile was peculiarly anxious; which is another particular of his faith; he regarded himself as a sinner in the eye of the GOD, whose service he professed, and felt that he needed a pardon yet unknown to him. This is a favorable point in his religious character. Yet it may detract from it a little, that, after hearing of JESUS and his miracles, and "knowing the word" he preached, as Peter expresses it, he had not been at more pains to discover what benefit might be gained from so wonderful a prophet. This inquiry, however, he may have deemed unavailing in a Gentile. All these circumstances should be taken into view in estimating the faith of this person. And we are yet further to notice, that, on this preaching of St. Peter, his prompt conversion to Christianity was not left to the mere working of his faith under an ordinary blessing, but the extraordinary gifts of the Spirit were effused upon him while the apostle "yet spake."

Such appears to be a fair view of the kind and degree of faith which accompanied the alms and prayers of Cornelius, and with which they had already been acceptable to GOD. It was not a full Christian faith. It was a belief in JEHOVAH, as revealed to the Jews. It was a belief in the prophets; yet not such an enlightened view of their predictions as would lead him, as it did some others, to acknowledge JESUS as soon as made known to them. It was accompanied with that deep sense of unworthiness which is anxious for pardon. It led him to observe regular and constant devotions. Such, we think, was the faith with which the prayers and alms of this devout man went up for a memorial before GOD.

Our subject requires a few words on the general doctrine of the acceptance of good works, with this maxim drawn from our previous remarks, that a degree of faith, according to the opportunities of the individual concerned, is necessary. Prayers, or devotional services, are a branch of good works; and these, to be genuine, imply a sincere belief in the great Being to whom they are addressed, and indeed obedience of his commandments, since it is absurd to ask the favor or help of GOD while we are rebelling against him. Alms, or the bestowing of gifts, or of our time and labor, on those who need them, is another branch of good works; and we must suppose these actions to be done in faith, on religious principles; for otherwise their acceptance by GOD would imply that his gifts and favor can be purchased with money. In every view faith is essential.

But we are not to suppose that our faith is acceptable in and for itself, any more than our works. Faith is, in a certain sense, one of our good works; it is a point of godly character effected by man, under help of the Spirit. It is one of the graces which human willingness and human effort produce within the bosom where the quickening Spirit dwells. Hence the sacred writings speak of it as a grace for men themselves to attain, heavenly assistance being always ready for them; our Saviour admonishes his disciples, "*have* faith in GOD"—St. Paul directs us to "*take* the shield of faith," and speaks of the "*work* of faith," and of "*fighting* the good fight of faith." All such passages imply that faith is as much a human work, as much the result of human endeavors, as any of those graces or deeds in which we are active, though under the aid of Him who enables us both to will and to do of his good pleasure. Faith therefore is not acceptable in itself, any more than our other points of goodness. It is indeed essential to the acceptance of every other quality and virtue in man. But all the excellence that is in man, all taken together, and including with them the most exemplary faith, do not render him worthy of the Divine countenance; when he has done all, he is an unprofitable servant.

We are thus led to the great evangelical truth, that we are accepted *only* through the merits of CHRIST. By his death he atoned for our sins; and thus as sinners we are pardoned. By his obedience, he obtained gifts for men, the gifts of grace here, and of glory hereafter for the obedient and pious; and thus our moral and religious virtues obtain through CHRIST a reward, which of themselves they do not and cannot in any degree deserve. Mercy and salvation are free gifts; since they are granted to those whose best perfection is but imperfection, and who of course have nothing in themselves worthy to be offered to GOD. Yet they are not gifts unconditional; for our obedience and piety are essential to bring us within the operation of the pardon and merits of CHRIST.

Obedience and piety, therefore, are the tokens, the only tokens, of our having this interest in the Saviour; in other words, good works and faith are these tokens. They are not the means or cause of our justification, but only evidences that we have yielded to the claims of the Gospel, and have accepted and are justified by the Redeemer. But in using this language we are not to imagine that our final justification is clear as soon as we have made some creditable progress in religion—that our eternal pardon is secure as soon as we may humbly think ourselves established in the new life. This would be a dangerous error. Justification is a gradual process; we are renewed from day to day, and from day to day we make a proportional advance in final pardon; but if we at any time suspend or counteract this renewing by wilful sin, our pardon is suspended and may be annulled at the same moment. Good works then and faith, while we continue in them, are the evidences of our being acceptable to GOD through CHRIST at that time, and the grounds on which we hope to be found accepted by Him, for JESUS' sake, in the day of judgment. Good works and faith are proofs of our having an effectual interest in the Cross.—Not works alone, for without faith it is impossible to please GOD; and not faith alone, for faith without works is dead. Both must exist, if we would rest on a scriptural hope.

The prayers and alms of Cornelius were in this manner acceptable; they were united with faith; and thus in the merits of CHRIST went up as a memorial before GOD. His honest and sincere faith, though not yet perfect, was not rejected by his Maker; but was allowed to give that holy character to his good works, which rendered them tokens of his interest in the Saviour soon to be made known to him.

ORIGIN OF GENIUS.

Columbus was the son of a weaver, and a weaver himself. Rabelais the son of an apothecary. Claude Lorraine was bred up a pastry-cook. Moliere, the son of a tapestry maker. Cervantes served as a common soldier. Homer was a beggar. Hesiod was the son of a small farmer. Demosthenes, of a cutler. Terence was a slave. Richardson was a printer. Oliver Cromwell was the son of a brewer. Howard an apprentice to a grocer. Benjamin Franklin, a journeyman printer. Dr. Thomas, Bishop of Worcester, son of a linen draper. Daniel Defoe was a hosier and the son of a butcher. Whitfield, son of an innkeeper at Gloucester. Sir Cloudesley Shovel, rear-admiral of England, was an apprentice to a shoemaker. and afterwards a cabin boy. Bishop Prideaux worked in the kitchen at Exeter College, Oxford. Cardinal Wolsey, son of a butcher. Ferguson was a shepherd. Neibhur was a peasant. Dean Tucker was the son of a small farmer in Cardiganshire, and performed his journeys to Oxford on foot. Edmund Halley was the son of a soapboiler at Shoreditch. Joseph Hall, Bishop of Norwich, son of a farmer at Ashby de La Zouch. William Hogarth was but an apprentice to an engraver of pewter pots. Dr. Mountain, Bishop of Durham, was the son of a beggar. Lucian was the son of a statuary. Virgil, son of a porter. Horace, of a shopkeeper. Plautus, of a baker. Shakspeare was the son of a woolstapler. Milton, of a money scrivener. Cowley, son of a hatter. Mallett rose from poverty. Pope, the son of a merchant. Gay was an apprentice to a silk mercer. Dr. Samuel Johnson was the son of a bookseller at Litchfield. Akenside, son of a butcher at Newcastle. Collins, of a hatter. Lemuel Butler, son of a farmer. Ben Jonson worked for some time as a bricklayer. Robert Burns was a ploughman in Ayrshire.

Presbyterian.

For the Churchman.

LANGUAGE OF THE PULPIT.

In resuming this topic, I proceed without preface to give the following rules:

1. *In the choice of words and phrases, those of Saxon origin should be generally preferred to those borrowed from the Latin and Greek.*—Contrast Johnson with Dryden in his prose, Jeremy Taylor with Leighton, or with Baxter, in his purely practical writings, for abundant examples of the faults and excellences to which I refer. But upon this rule I shall not dwell. It is a great blessing and means to its practice, that the two volumes most in our hands are "wells of English undefiled." Wherever a true philosophy is allowed to share the power of a holy religion, their *language* will continue to be heard in *the utterance of their doctrines.*

2. *Familiar illustrations must be abundantly employed.* The human mind admits new ideas only as relatives of those already known: strangers can never be received directly to our bosoms. Or, to contemplate the facts of the case from another position. "*What we have within that only can we see without.*" Speaking generally, we can only know the effluxes of the divine Power through those forms of sense that he has given us. So in relation to the truths of religion, transcending, as they do in themselves, the intelligence of man, we can be moved by them solely in forms corresponding to the objects of our own sense and daily observation. Take the simple case of the word *spirit.* The idea thus designated was introduced to the thoughts of man by means of the term applied to *air in motion.* The philosophy of the proceeding is this: the idea of *certain powers inhering in a substance* (*subject*, if any prefer) *not material*, was to be conveyed to creatures acquainted only with sensible agencies. The effects of wind are notorious, and the agent such, that if its name were applied to the possessor of powers directed by a will, there could be no danger of producing the notion of likeness in nature, while this similarity being excluded, there could only remain the idea of something destitute of all the peculiar properties of matter, and yet the *substance* (*quod stat subter*, i. e. what upholds) or supporter of the qualities attributed. Such was part of the earliest process (for I have in mind the Hebrew as well as the Latin word for *spirit*) of emancipating the human mind from the slavery of the senses, and such in its general theory must be every attempt to convey spiritual truths to creatures like ourselves.

It is an important aphorism of Lord Bacon: "*In order to teach men what they do not know, we must first tell them what they do know.*" The thoughts of men in general are perpetually busied with the affairs of this life, so that every reference to them finds the soul at home, and usually in some measure ready to entertain company thus introduced. In this way, and in this alone, can their attention be fixed. Their thoughts will remain chiefly occupied by images of sense and common circumstances; the minister of CHRIST must descend and address them where they are or not at all. And what is this but to act in the spirit of the Saviour, when he came down from heaven, and took upon him our nature, that he might reveal to us the glory of the Father? Had he kept his original glory of form, and spoken the language of a purely spiritual world, our restoration to heaven could never have been effected. By imitating his condescension, we associate the less familiar in idea with what is more known: men are brought under the influence of the highest truths without seeming to submit to any new authority; and so without the reluctance commonly manifested to the imposition of an unaccustomed yoke.

But the objection has been made, that familiar illustrations are beneath the dignity of the pulpit. And yet all are aware of their constant use by every inspired teacher that has appeared in the world. Shall we, then, suppose it beneath the dignity of the modern pulpit, to employ illustrations upon the same general principles as did prophets and apostles, yea, even the Saviour himself? The parables of our LORD furnish the most perfect specimens of the mode of teaching here intended: and well had it been for the cause of truth, if all who believe that "he

pake as never man spake," would faithfully mitate his language while truly proclaiming his doctrines. Not that we must confine ourselves to the illustrations furnished by the holy Scriptures. To do so would be in contradiction o the very principles upon which they were first employed. It is the spirit, not the letter, we must follow. Had CHRIST taught in the age and country where we live, he would unquestionably in many instances have employed illustrations quite different from those found in he record of his teachings. As arts, sciences, customs, and outward circumstances change, so must the *dress* of truth in many of its enunciations. Otherwise the *substance* could not be always the same, but must vary in defect or excess according to the forms of thought among those addressed.

In regard to things spiritual, the many are children, and so can only be taught the character of objects which they have not seen by formal comparisons of the unknown with the known. Every teacher of Christianity should be, in the best sense of the word, a poet. He should be able to give the word of life all those striking advantages of form which the worlds of sense and imagination* (the power which makes truth incarnate) can furnish. For this purpose no other indignity is to be encountered than such as conducted the Son of GOD to his highest exaltation.

C. S. A.

* "That reconciling and mediatory power, which, incorporating the reason in images of the sense, and organizing, as it were, the flux of the senses by the permanence and self-circling energies of the reason, gives birth to a system of symbols harmonious in themselves and consubstantial with the truths of which they are the *conductors*." The passage from which this extract is made is one of the most valuable in modern literature: it is from Coleridge's Statesman's Manual, p. 38. Am. Ed.

For the Churchman.

Mr. Editor,—The following extracts from a sermon, preached in the Cathedral of St. Paul, London, at the festival of the sons of the clergy, will present to those who love the Church and venerate its ministers, a most deplorable and oppressive view of the condition of a vast portion of the English clergy! The overgrown wealth of that splendid nuisance, the Established Church, is an invaluable topic of popular declamation. From many of those who resort to it, it would be downright stupidity to expect any thing approaching to candid and righteous judgment. There may be some, however, who, without any *malice prepense* against the consecrated orders, repeat the unprincipled cant which they have learned from men who *know better*. To such persons allow me to recommend the perusal of these quotations, and I may venture confidently to assert, that if all the resources of the Church were melted down into one common fund, they would be far from sufficient to afford very essential mitigation of the evils and sufferings which this sermon unfolds.

After briefly sketching the multifarious and important duties of a steward and messenger of the LORD, the preacher thus shows the importance of knowledge in a minister.

"Almost every heresy which has sullied the beauty of the Christian Church may be traced to some ignorant or wilful misinterpretation of those obscurer passages of holy Writ, which the weakness of the unstable and the subtlety of the perverse are ever ready to wrest to the destruction of others and themselves. Those difficulties no teacher can hope truly to explain, who does not bring to the task some familiarity with the languages in which the Scriptures were originally written, and some acquaintance with the revolutions and literature of that selected people, through the channel of whose history it has pleased GOD that the stream of revelation should flow. Without knowledge like this, it is plain that the clergy would be insufficient to the performance of one of their primary duties; and knowledge like this can, in these latter days, be obtained by nothing but the influence of the Holy Spirit, called down by prayer upon the early and assiduous cultivation of the mental powers. Supernatural communications of wisdom and of tongues have long been withdrawn from the Church, and education has been left to supply the place of miracle."

A faithful pastor is not only worthy of his hire, but he must have it in order to be faithful.

"The means of subsistence he cannot indeed, and he ought not to have, to seek by any of the ordinary labors of the children of this world. He cannot, because those habits of mental abstraction and corporeal delicacy, which are so uniformly generated by an intellectual education and spiritual pursuits, render him 'unable to dig' into the mines of manufacturing and commercial wealth. He ought not, because the devout elevation of his affections to heavenly things should make him 'ashamed to beg' for mere secular preferment, or to humble his thoughts to that distractingly and sometimes unhallowed policy which is so often the handmaid to success in professional undertakings."

The beauty and feeling of the following picture, I will not impair by a single observation.

"It is not merely that the family of GOD's poor servant is deprived by his death of the kind presence of his protecting and pervading watchfulness, and of the hand that ministered to them their daily bread. The very storehouse from which that bread was obtained is now closed to them for ever, and that loved home of their infancy and youth, the chamber in which they were born, the labors of their hands and the delight of their eyes, must be deserted also. A stranger succeeds to all—a stranger not indeed insensible to their distress, but often as full of wants and cares as themselves. Thus is the widow of the clergyman too often cast forth from the pure air and calm simplicity of a secluded village, to breathe for the remnant of her days the thick atmosphere of a dark and narrow dwelling surrounded by all the pollutions and profligacy of some populous city, and her children are the companions of her steps, that by the early labors of their hands they may be trained in some trade for their future subsistence: happy if ever, by the sharpest sacrifices they endure, they may yet prevent the agony of a final separation, and make the scanty supply which charity affords sufficient to support the life and strength of a whole family. It cannot be a light wo for them thus to suffer a change for the worse in every portion and circumstance of GOD's dispensations to them on earth. To leave at once a home, a father, a husband, and the means of subsistence; to give up at once early friends, beloved associates, respect, honor, and a station of preeminence and usefulness,—this blow must be severe even to the most unfeeling heart. Yet this is what almost every individual for whom these excellent ecclesiastical charities provide have actually been called upon to endure."

I need not enforce the truth or justice of the following observations with which the excellent preacher closes his exhortation.

"A servitude of twice seven years may often be little enough to place the most meritorious in a situation of considerable emolument, and then —so uncertain is the tenure of all earthly good —that the very moment of his triumph may be the very moment in which he begins to droop towards a fall. His past efforts may have exhausted the powers of life, or the wisdom of GOD may have so ordained his probationary state, that he should have but a little while to reap the harvest of his worldly honors. He may sink, ready for heaven, into an early and lamented grave, a loss to the whole household of the LORD, but a loss most awfully severe to a wife left desolate, and children in want,—a want and desolation the more bitterly felt from the suddenness of a great and unexpected change. Such things have been and may yet be again."

"If once the burden of providing for the widows and orphans of their departed brethren should be thrown wholly upon the clergy themselves, from that moment their participation in all other acts of benevolence must cease, for their whole fund of charity would then be swallowed up by one domestic object alone. The clergy and laity would thus become separated from each other in all the endearing pursuits of pity to the afflicted of the earth, and a schism grow up in the body of CHRIST, even in the performance of its offices of love. The head would say to the hands, 'I have no need of you' to soothe my sorrows, and the hands again to the head, 'We have no need of thee.' So would the members soon learn to become disunited in interests, and a spirit of solitary selfishness eat out the most excellent of all the graces of the Church of CHRIST—the feeling of mutual kindness and the habit of mutual relief. Above all things, therefore, we would beseech the laity not to leave us alone in our distress, but to come among us and help us, both for the Church's sake and for their own. For their own sake we would urge this, because we have ever been ready, as GOD has given us the means, to be kind to their widows in their afflictions and the instructers of their children when left fatherless and in want. For the Church's sake we would urge it, that so all the members having a care one for another, and suffering one with another, may grow up together in holiness, and happiness, and love."

In conclusion, I will only remark, that the subject of these extracts presents to a sincere and cordial advocate but little occasion for the exercise and display of the higher powers of the preacher or the divine. The case, which is to be stated whenever the festival of the sons of the clergy recurs, is one which cries to heaven so loudly and bitterly, that it refuses the aid of rhetoric. The words which flow naturally from a feeling heart and a clear understanding are all that this sacred cause requires. Every thing beyond this would seem to imply that mercy and justice had finally taken leave of the earth, and that nothing but some artificial and searching stimulus could rouse the lethargic sympathies of men who call themselves Christians and sons of the Church. It will appear, however, from the quotations which have been made, that the preacher has brought to his office precisely the quality which it demands, namely, the power of recommending his case by remarkable force and felicity of statement. It is scarcely praise to say, that he feels the merits of his cause. The clergyman who does not feel them must be a disgrace to his order.

I am, Mr. Editor,
NEOMISOS.

For the Churchman.

THE CHURCH MISSIONARY SOCIETY.

NO. III.

Mr. Editor,—Having pointed out in my last number what I esteem the chief objections to the present plan for raising funds for the Society, I shall now proceed to suggest what appears to me an adequate remedy for them. The remedy proposed is to divide the funds to be raised equitably among the different parishes; which, it is thought, might be done very nearly as follows, assuming there are eight hundred parishes in the United States.

One parish,	$5000	$5000
Twenty-five parishes,	1000	25000
Thirty parishes,	500	15000
Fifty parishes,	250	12500
One hundred parishes,	200	20000
One " "	150	15000
Three hundred and ninety-four do.	100	39400
One hundred parishes,	50	5000
		$136,900

Let us now consider the objections to which the proposed plan is obnoxious.

1. It may be said the sum is larger than can be raised. This remains to be proved. It is not believed that the sum is too large. If by the united visits of the Secretaries forty or fifty thousand dollars per annum could be raised, under a well-organized system of contributions thrice that amount could be raised in *all* the churches. *By each member of the Society contributing twenty-five cents per annum, the above amount can be raised.*

2. It may be objected that it will not answer thus to tax the churches; that taxation is a burden which neither we nor our fathers were able to bear. It is replied that this is no more a system of taxation than that already adopted by the Society. The only difference is, that by this plan the sum to be raised in a parish is *definite*, whilst under the present system it is *indefinite*. That the plan to raise a definite amount in a parish is practicable, is obvious from the instances of St. Andrew's Church, Philadelphia, and St. Peter's Church, in Charleston, each of which has pledged itself for $1000 per annum to the Society. Various other churches have raised from $500 to $1000: would these churches have been in any worse situation had the Society informed them beforehand that it was expected of them to raise the amounts they have respectively contributed? Certainly not. That the plan in question is practicable, is admitted in point of principle by the Domestic Committee: their report says, "It cannot be questioned that there is ability in the Church to do much more the next year than she has done in the past, if her ability be drawn out. Let it then be proposed to each state and territory to raise, in the next twelve months, for the Domestic Missionary funds a sum commensurate with its means and with the wants of this department." If this suggestion of the Committee were adopted, would it not be the most practicable scheme by which the quota of each state and territory could be raised, to make an equitable distribution of it among the different parishes of the Diocese?

3. It may be objected, that the pecuniary ability of each individual parish could not be ascertained without great trouble. It is replied, that when the benefit to be obtained is of such an important character, trouble ought not to be taken into the calculation. No work of importance was ever executed without trouble: it is our inheritance; we are born to it. But it is not thought that the difficulty of obtaining the requisite information would be so great as might at first sight be imagined, since the bishops of the different dioceses (and the Standing Committees where there are no bishops) could readily ascertain what amount their respective churches could probably contribute.

These are the chief objections which occur to me against the plan proposed. Let us now consider its advantages.

1. More than treble the amount at present contributed could be raised by the proposed plan. As churches increase, the funds of the Society would likewise increase.

2. The expense of travelling agents could be entirely dispensed with.

3. The income of the Society would be certain; it would know exactly what number of missionaries it could support.

4. It would afford every member of the Society an opportunity of contributing to the missionary fund. "It is by small contributions," says the report of the Domestic Committee, "made at frequent seasons, and by each individual member of the Church, that the streams are hereafter to be fed which supply the treasury."

4. It would create a spirit of emulation among the churches, causing them to provoke each other to greater exertion in the missionary cause.

5. It would place every church under the necessity of adopting some fixed system for raising the funds it would be called on to contribute. The report of the Domestic Committee well observes, that "a plan of systematic charity heretofore recommended by the Board, and adopted with great success by several congregations, must become general in our churches. Monthly or weekly offerings seem to be the best plan that could be devised to insure a stated, permanent, and abundant supply."

6. It would have the tendency to enlighten the Church respecting missions and to give it an interest therein. And the better to accomplish this object, might it not be made obligatory on the clergy, at least four times a year, to preach on the subject of missions to their respective congregations—to enforce on them the moral obligations under which they lay to contribute of their substance to send the Gospel among those who have it not—to lay before them a summary of the Society's operations and the doors which are now opened, through the providence of GOD, to extend the kingdom of the Redeemer—and that, inasmuch as the Church of which they are members has proclaimed itself before the world to be a missionary Church, and placed itself in the van of all Christian Churches in missionary enterprise, that *she expects every man to do his duty*, and strengthen her hands, and support her in this her noblest endeavor for the cause of CHRIST? In addition to this, further to excite an interest in missions among the members of the Society, might it not be expedient to send the "Spirit of Missions," to the number of 10,000 copies, or more, to all those who, though unwilling to subscribe for the same, would be willing to pay the postage for it? This expense could well be afforded if the income of the Society be such as this plan contemplates.

Nor would we, by the plan we have proposed, dispense with the services of the Domestic and Foreign Secretaries. We consider it of great importance that they should travel through the land, in the length and in the breadth thereof, not only to excite a missionary spirit among the clergy and their congregations, but that, as the Foreign Committee report suggests, "unfounded prejudices may thus be removed, the claims of the Redeemer urged upon young men of piety, the Committee brought into living contact with the Church at large, information diffused, and the plans and operations of the Board and Committee explained."

If the plan now suggested, Mr. Editor, should not be viewed by others with the favor which it has received from its author, still, I trust, that what has been written may not be useless; but that it may lead some one more capable than myself to suggest such a system as may enable the Church "to come up to the standard of duty which her divine Master has assigned her."

SAVONA.

THE CHURCHMAN.

SATURDAY, AUGUST 26, 1837.

FEMALE RELIGION OF THE DAY.—The last number of the British Critic contains a review of "the Monk of Cimies," by Mrs. Sherwood, which deals ample justice to a writer who has probably done as much as any lady of her age to vitiate the taste and piety of the religious community in this country and in Great Britain. A few passing words are also devoted to "the Abbess," by Mrs. Trollope; a work which is said by the reviewer to be "on a par with her Sketches of American Manners," the production of a writer who "paints merely for effect, and who, if she does not falsify, almost always caricatures." Our object, however, in alluding to the review, is not to amuse our readers with a description of any of the extravagances of religious fiction, but to commend to their perusal the following judicious and eloquent remarks, which form the conclusion of the review. They are as well adapted to the meridian of New York as of London, and will tend, we hope, to elevate the standard of piety in both.

But if there be in women a greater energy of devotion, there are likewise concomitant dangers and inconveniences arising from that energy itself. It is not that we deprecate the exercise of the imaginative faculty:—the imagination rightly governed is, we venture to affirm, a vast help in the discovery and attainment of religious truth. It is not that we deprecate the fervor of religious sentiment—without fervor of sentiment there can be no vital religion. But there is the peril that women may make religion a mere tendency of the heart in which the understanding has no share; a kind of more exalted love and more sublimated affection, which, glorious as it is in itself, must degenerate into delusion and enthusiasm, when it is not sufficiently based upon the investigations of the intellect. There is the peril, that women may rest almost too much on the earthly *personality* of the LORD CHRIST; which is indeed a beautiful distinction of our faith, bringing it home to our senses and our spirits, while it infinitely more than fills the amplest range through which our thoughts can soar; yet which is capable of misleading into practical error all who dwell upon it *alone*, and who are thus habitually removed from the awful contemplation of the ineffable, invisible, and inpalpable divinity. Hence women—and men too, by the way—highly reputed for their evangelical piety, can speak of their Redeemer in phrases which might better become the mouth of a mere *humanitarian;* and certain hymns can be filled with the repetition of "*dear* JESUS," "*precious* JESUS," and absolutely "*erotic*" expressions,—to borrow a word from Bishop Heber, that we should hardly dare to use for ourselves—which offend and outrage all genuine religion quite as much as they shock the ear of taste.

"Then none the cool and prudent teacher prize,
On him they dote, who wakes their ecstasies;
With passions ready primed, such guide they meet,
And warm and kindle with th' imparted heat:
'T is he, who wakes the nameless strong desire,
The melting rapture and the glowing fire;
'T is he, who pierces deep the tortured breast,
And stirs the terrors never more to rest."

Crabbe's Borough.

But we pass on from a subject on which it must be painful to dwell.

The religious activities of women, when their sphere is rightly understood, who would depreciate? who would circumscribe? Who would speak or think of them otherwise than with admiration and respect? We might take, for instance, such labors as those of Mrs. Fry in our own country, or the exertions in other lands of the Sisters of Charity, going among the wounded, the diseased, and even the destitute, covered with rags and filth; unpolluted, and therefore fearing no pollution; unwearied in that resolute and healthy benevolence, how different from the sentimental pity of unchristian minds, which can weep abundant tears over a tale of imaginary sorrow, but is apt to sicken and turn away, with a fastidious shudder, at the sight of real, and naked, and festering, and urgent penury. Again, who can fail to esteem the comparative sedulity of women in the attendance upon public worship and the services of the Church, or their ready zeal for the advancement of true faith and ardent philanthropy? Not, however, that we mean to applaud that religious dissipation, that *fussy* bustling officiousness, which, in its interior motions, and sometimes in its effects upon the character, is only too much akin to the busy vanities of frivolity and fashion, by which women who have renounced the excitements of the theatre and the ball-room, compensate themselves by catching in their stead the excitements of the pulpit; and hurry from one popular preacher to another, favorite dawning into popularity; and are exhibited at every religious assembly in Exeter Hall or elsewhere, be its object and purpose what it may, stimulated by the feverish enthusiasm of migratory and fiery oratory, and perhaps communicating something of it in return. Female piety may be active, and yet be unobtrusive.

In the same spirit, we can pay our cordial tribute of approval to those works of love which are undertaken by women within the parochial circle, of visiting the poor, relieving the miserable, encouraging the provident and industrious; but we cannot applaud them, when, not content with the offices of religious charity, they are ambitious of bearing a direct part in spiritual ministrations. We have known ladies, in more parishes than one, interfering with the appointed pastors, writing letters about the doctrine contained in their sermons, and the subjects which they ought to choose, raising questions calculated to engender strife even by the sick-bed, anxious to determine whether or not the sacrament ought to be administered, and whether right views are entertained respecting it; and, in short, so full of their advice and instructions, that young clergymen—curates, with the first blushes of their inexperience about them—have been sadly perplexed between the politeness which they felt due to the sex, and a wish to assert the proper dignity and authority of their own place and functions. In behalf of gentlemen thrown into this unfortunate predicament, we must take the liberty of saying, that when they are thus troublesome and disputatious, theological or *black-stocking* ladies are no more likely to benefit the cause of religion than the vulgar tribe of learned or *blue-stocking* ladies benefits the cause of literature and science.

Do we mean, then, to exclude women from the region of religious literature? Far from it. They are well, and usefully, and fitly employed in the *contemplative* as in the *active* duties of religion. Our generation owes much to the publications of Mrs. Hannah More, Mrs. Trimmer, Mrs. Barbauld, Mrs. Carter, and even Mrs. Chapone; and the female heart has been edified and purified by the graceful strains of Mrs. Hemans and Miss Landon, when the harp of the poetess has vibrated to her inward feelings of devotion. Among the manuals of practical piety, several have been written by women, which, if not intrinsically the most valuable, are the best adapted for the improvement of their own sex. In many and important points, female writers are best able to accommodate themselves to female readers. Their consciousness is their guide; and their sympathies render them persuasive. There is a large field, almost exclusively their own, in productions addressed to the female heart and springing out of a knowledge of it, based upon female habits, female modes of life, and the peculiar sources of temptation to which women are most exposed. But a woman who utters only the sharp dissonances of theological polemics is an instrument horribly out of tune. We no more expect from female lips or female pens the rude accents of controversy, than we expect from a placid river the hoarse rough sounds of an angry tide. Religious acrimony in men is sad enough, and frequent enough; but it jars trebly upon our minds, when it proceeds from those in whom, as in its chosen habitation, should reside every gentler and kinder emotion; and who have not, and, as they are trained and educated now, actually cannot have, that depth of learning, which alone makes disputation tolerable, or instrumental to any useful end. "Far be it from us and from our friends," as Dr. Johnson has said, to speak treason against that sex, which we sincerely believe to be, on the whole, more virtuous and amiable than ours. But it is not treason, it is not even a slight, to hint that theological knowledge does not come by nature, but must be the result of the same laborious process by which other knowledge is acquired. Women seldom aspire to instruct a merchant in the principles of trade, or a soldier in military tactics; but they are very often anxious to instruct clergymen in divinity. In the soft, the imaginative, the poetical, and even the practical departments of religion, they may be quite at home; and in the more abstruse points of history and doctrine, it may be no shame in them to be ignorant. But it is a shame in them to dogmatize without the requisite instruction. And, really, when ladies strive to bring Christian ministers into disrepute; when they attack, and in attacking misrepresent their system of faith and their management of parochial duty, we cannot but ask, where in the world is the utility of this vituperation? Where is the good sense? Where is the good feeling? Will it conduce to truth? Will it conduce to peace? Will it promote brotherly love among the pastors and members of the Church? Will it aid in establishing Christian union and concord? When they, whose business it is not to irritate, but to soothe and embellish, are bristling up in a rugged asperity; when they would act a part inconsistent with their place, their education, and the very frame of their physical and mental constitution; when they would dictate in theological mysteries, and usurp the chair of authority, and put on the airs of a divinity professor, we might write pages of censure; but that there steals over us an involuntary smile, almost less complimentary than the severest and most serious reprehension. It is not in the harmony of things. Why, for instance, must Mrs. Sherwood pretend to arbitrate upon the affairs of the Church, when, in reality, she is just as well qualified to write a treatise on conveyancing, or an essay on decisions in equity, or a digest of the law of libel; or to dabble with the whole theory of codification; although she has never, as far as we know, been called to the bar, or even paid one hundred guineas a single year, for the benefit of reading the newspaper and talking over the gossip of the town, in a special pleader's office.

It may be said, in one view of the case, that practical religion is a matter in which a heart generally pure, and an understanding generally cultivated, can hardly go wrong. But speculative theology, which in another view must be sound in order that practical religion may be healthy—speculative theology, we must repeat, will never come by feeling or by instinct. It is the largest branch in the tree of learning; it is a vast, extensive, complicated science; it requires a regular course of study and discipline before it can be mastered. And ladies, we must take the liberty of observing yet again, can no more become divines without the requisite training, than they could understand a trade without an apprenticeship; or be fit to plead in a court of justice, without some initiation in the mysteries of the law.

It is perhaps a common weakness of humanity, that we are apt to abandon the duties which are incumbent upon us, in order to attempt tasks for which we are incompetent. If women, therefore, as well as men, exhibit signs of this infirmity, the fact ought not to surprise us. Still we may well grieve, although we have no right to wonder.

In fact, it is upon the long-established principle of the *corruptio optimi pessima*, that any perversion of female piety seems to us so altogether lamentable. Religion is so "excellent a thing in woman;" it is, besides, so necessary to the well-being of society, as well as so great an ornament of her individual nature, that whatever deforms or mars it we are tempted to consider and resent as an injury done to mankind.

But here we may be reproached ourselves with inconsistency, and perhaps with injustice. We demand, it may be alleged, that women should be religious, and yet we strip them, one by one, of all the constituents of religion We will not allow them to *reason*, and we will not allow them to *feel*. Our answer is, that we wish them to do *both*, and both in the right order and proportion. We only desire that their feelings should not be so impassioned as to run away with their reason; and that their reasoning should not hurry them into those acerbities of controversy which are unworthy of them, and for which they are unfit. Their very reasonings, we apprehend, are too apt to be a matter of feeling.

For the rest, on this, as on other matters, the Bible itself is our best, and surest, and most sufficient guide. We see, in the New Testament, —and the inferences to be drawn from the Old are substantially the same,—that women were fellow-laborers in the cause of CHRIST, and had their particular parts assigned to them. We see it implied, if not asserted, that in the primitive times the world could not be Christianized without their co-operation; and we may conclude with certainty, that the Christian philanthropy of any land could not now be well organized, or adequately carried forward, without their inestimable assistance. We see women of experience and unspotted reputation appointed as deaconesses, and therefore called to administrative and distributive offices in the early Church; and we read it as their praise, that "they have brought up children, and relieved the distressed, and been diligently given to every good work." But we find, too, on the other hand, that their province was for the most part subsidiary; we find submissiveness and docility recommended as their essential and most becoming virtues; we do *not* find them sent out as apostles or missionaries: we find it expressly forbidden that they should "usurp authority;" and expressly commanded, that they should "learn in silence with all subjection;" and also, forasmuch as that GOD is the author not of confusion but of peace, that they should "keep silence in the churches, for it is not permitted of them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home." But if it was then accounted "*a shame for women to speak in the Church*," if they were not allowed to preach and to teach publicly, it is quite plain, from all analogy, that they are not now expected to be the *expounders* of the faith; but that the doctrinal, hermeneutical, and spiritual departments are rather reserved for those who have been properly authorized and ordained to the vocation. The subject is delicate and almost invidious; and it is difficult to speak on it without either adulation or offence. Our statements, in fact, must be taken with certain exceptions and limitations. Still the general deduction is safe and unambiguous; and assuredly it has seldom fared well with Christian truth, when its spiritual direction has been in female hands, and wide cause has there been for regret, when a land has writhed under the persecutions of a Mary; or a Fenelon has embraced the mysticism of a Madame Guyon; or when a Catherine de Medicis has fostered cruelty, or a Madame de Maintenon superstition; or, when at home, ministers, instead of belonging to the Establishment, belong to Lady Huntington's connection; or men have bowed down their understanding before the ravings of Joanna Southcott, or the unintelligible rhapsodies of the female disciples of Irvingism.

THE CHURCHMAN'S ALMANAC, FOR 1838.—This highly useful and compendious publication is this day issued from the Protestant Episcopal Press, being the *seventh* number of a work which has annually made its appearance under the name, and increased not only in interest, but in its claims to the notice of Episcopalians. In addition to the general contents of an almanac, these pages will be found to comprise much useful and important information with reference to our Church, and we may safely pronounce it to be such a work as *ought* to be in the possession of every Churchman. May we indulge the hope, therefore, that the several members of our community will promote its circulation as widely as possible, and to the extent of their ability. The price for general distribution is $4 per hundred, and 6 1-4 cents per single copy.

We subjoin a favorable notice of this Almanac, for 1837, from No. 46 of the Missionary.

"I guess your folks are waking up," was the shrewd remark of a plain man, when this neat little "tract for the times" was first put into his hand. We have thought of almanacs, as Wesley (or was it Whitefield?) said of good tunes —"the devil has had them long enough." Witness those compilations of folly, obscenity and impiety, which we do not name, only because we should but bring them into notice! Every body buys an almanac. Some buy several. In the country, where books are scarce and winter nights long, they are not only read, but studied. Of such an access to the minds and hearts of men, the Church should not be careless. We have before us the sixth number, if we mistake not, of the "Churchman's Almanac." It is worthy of the name. We hope the series will run on till "crack of doom," and always find as good an editor as Dr. Schroeder. We might enlarge upon its contents, its arrangement, its comprehensiveness, its compactness, its completeness. But why do so, when it can be had for *six and a quarter cents*, "considerable reduction by the quantity?" Our review is therefore in two words—buy it, try it!

A word for Dr. Schroeder, which, were we nearer, should be in his ear. The Churchman's Almanac, so called, should be perennial. But why stop there? Why not a Farmer's Almanac, and, what we should like best of all, a Sailor's Almanac; which, though not by name, should be in fact, Almanacs for Churchmen, or what is better, Almanacs to help to make Churchmen? "This side up," is a most significant direction. The Church, thus far, has had too little use of it. It made a great odds, the lion thought, who made the picture, he or the man. And the same with almanacs. Besides, what is to hinder our appropriation now and then of that convenient term American, which *takes*—we mean no pun—*so many in?* If we knew half as much about the stars as Dr. Schroeder does, it would not be long before the Protestant Episcopal Press should issue the American Farmer's Almanac, and the American Sailor's.

S. T. COLERIDGE.—Among the new works reviewed in the foreign journals just received, is one in two volumes by Joseph Cottle, entitled, "Early Recollections of Coleridge." The work is regarded by the reviewer as on the whole neither very valuable nor very well written; but is allowed to contain some curious and instructive information respecting Coleridge and his associates. We advert to it at present for the purpose of introducing the following letter, which Mr. Cottle has published, and which, in connection with other "absolutely terrific" details, contained in the same volume, in regard to the poet's excessive use of opium, is well said to convey "a most impressive warning."

"*Bristol, June* 26, 1814.

"Dear Sir,—For I am unworthy to call any good man my friend—much less you, whose hospitality and love I have abused; accept, however, my entreaties for your forgiveness and for your prayers.

Conceive a poor miserable wretch, who for many years has been attempting to beat off pain, by a constant recurrence to the vice which reproduces it. Conceive a spirit in hell, employed in tracing out for others the road to that heaven from which his crimes exclude him. In short, conceive whatever is most wretched, helpless, and hopeless, and you will form as tolerable a notion of my state as it is possible for a good man to have.

I used to think the text in St. James, that 'he who offends in one point offends in all,' very harsh; but I now feel the awful, the tremendous truth of it. In the one crime of OPIUM, what crime have I not made myself guilty of! Ingratitude to my Maker! and to my benefactors—injustice! *and unnatural cruelty to my poor children!* self-contempt for my repeated promise—breach—nay, too often, actual falsehood!

After my death, I earnestly entreat that a full and unqualified narration of my wretchedness, and of its guilty cause, may be made public, that at least some little good may be effected by the direful example.

May GOD ALMIGHTY bless you, and have mercy on your still affectionate, and, in his heart, grateful— S. T. COLERIDGE."

PRIVATE DEVOTION.—The following remarks, from the pen of Mr. Bowdler, are contained in a letter to a young lady before her marriage, offering, as the writer states, a few cautions, the result of long experience, which gain additional weight from the example of his own domestic felicity during a period of nearly five and forty years. His hints concerning private prayer show the mind of a Christian alive to the real purpose and benefit of this duty, and aware of the negligences by which it too often degenerates into a mere external ceremony.

"Use some form of prayer every morning and evening without fail; let nothing prevent you. And if by some extraordinary circumstance you have not time to use your usual form, yet at least fall down on your knees and ask GOD's pardon and protection for CHRIST's sake. Say your prayers in the morning as soon as you can after you are risen, that worldly affairs may not get possession of your mind, and distract your attention; and till you have said your prayers endeavor to keep your mind fixed on GOD and his providential care of his creatures, or some serious and religious subject. For this purpose the repeating hymns, psalms, or the like, is very useful. And further helps may be found. Say your prayers at night, as late as you can before you get into bed; and after you have said them, endeavor to keep your thoughts from rambling on worldly affairs, and turn them rather to reflect on a future state. The repeating psalms or hymns will be of use in this also. And this practice will tend to prevent frightful dreams, and promote calm and quiet sleep. If you find that by using constantly one form of prayer, you repeat it by *rote*, without attending to the meaning, change your form, or use different forms on different days. If the forms you find in books are too long, leave out the parts which appear to you the least material, and change any thing you don't like. And whatever form you use, don't *confine yourself strictly to it*, but *pour out your thoughts freely before* GOD. If you have done any thing amiss, beg his pardon for that particular offence. If you have escaped any danger, return him thanks for that particular preservation. If you are going to engage in any thing of importance, ask his assistance. If you have any doubt, beg his direction. In short, consider him as *your best friend;* as a friend from whom you can conceal nothing; who can help you in every difficulty and distress; who will never be offended with you but when you do wrong, and who will never forsake you unless you forsake him. And therefore accustom yourself on all occasions to open your heart freely to him. And don't be afraid because you cannot, perhaps, find proper words to express your thoughts, but express them as you can; for he knows your thoughts before you utter them, and will hear the prayer that proceeds from a sincere and humble soul, however it may be expressed. But as he knows, and you do not know, what is best for you in this life, in your prayers for worldly prosperity and deliverance from worldly evils, remember always our Saviour's words: 'Nevertheless, not my will, but thine be done.' And remember also, that all our petitions are to be made in the name, through the merits, and for the sake of JESUS CHRIST; for petitions put up in his name are those which GOD has promised to hear; and it is by his merits and for his sake alone that we can hope for pardon and favor from GOD."

ONDERDONK AND BARNES.—"The following extract," says a correspondent, "which I beg leave to offer for insertion in your paper, is taken from a letter which I received from a Dissenting minister in Ireland, to whom I sent a copy of Onderdonk and Barnes on Episcopacy. Speaking of the merits of the work, he says, 'It is decidedly the best scriptural defence of Episcopacy I ever read. Both the writers are men of talent, and understand well the subject under discussion. To which of the two the Episcopal Church is more indebted, would be a question in my opinion of no easy determination; for while the Bishop has shown that Episcopacy is not only defensible but unassailable on scripture ground, Mr. Barnes has shown to the last tittle of necessary demonstration, that no projectile of Anti-episcopal formation can ever be made to reach the Bible-defended fortress on which Onderdonk has taken his stand. The only exception I make to the Bishop's mass of well-built argument, on the whole, is, his attempt to prove Timothy to be an apostle. The ulterior view he seems to have in this is, to obtain some Bible statute for prelatical dignity, which in my opinion was quite unnecessary to his argument, as abstract Episcopacy can stand without it, and stands best where least of it is known; if the Bishop would consent to purge his book of this work of supererogation and make a present of it for ever to Mr. B. and the party to whom he belongs, the rest of his argument would stand impregnable to the end of time. He has succeeded in proving, by a very happy combination of scriptural testimony and rational argument, that the notion of lay-elder is a figment of the imagination, and that there are two degrees in the Episcopal office, as set forth in the New Testament, one of which is superior to the other; and having done so, surely his work was complete.' The above testimony," continues our correspondent, "in favor of the claims of Episcopacy, is from the pen of one who, just before he took out license among the Dissenters, had been earnestly solicited by

an Episcopalian mother to become a minister in her own Church; in consequence of which he was led to investigate the subject and the result was a decided preference for parity. Accordingly he took out license among the Presbyterians, and has now been laboring for twelve years in a parish in the north of Ireland. From the quotation I have made it sufficiently appears that a great change has taken place in his views on the subject; indeed in a subsequent part of the letter he says, 'When he sees what he will think a providential opening he will immediately embrace it, and receive orders in the Episcopal Church.'"

Clerical Changes.—The Rev. George Dennison, late a Presbyter of the Diocese of Ohio, having removed into this Diocese with a letter of dismission, and been here received, has changed accordingly his canonical residence, and accepted the pastoral charge of Grace Church, Lockport, Niagara county.

The Rev. Richard H. Waters has received and accepted a unanimous call from the Vestries of Spring Hill and Stepney parishes, in Somerset county, Maryland.

List of the Clergy.—The monthly list of the resident clergy of this city will appear in our next. Notice of alterations or additions should be sent to the Press by Wednesday noon.

Episcopal Visitation.—Bishop Onderdonk's appointments have been altered by a change of the day for visiting *Delhi*.

PROCEEDINGS OF THE MEETING OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

(*Concluded.*)

St. John's Chapel, 7, P. M.

The Trustees assembled pursuant to adjournment.

Present,—Bishops Brownell, H. U. Onderdonk, B. T. Onderdonk, Ives, and Doane—Rev. Drs. Milnor, Lyell, Delancey, Taylor, McVickar, Jarvis, Schroeder, S. Wheaton, Judd—Rev. Messrs. Bayard, Boyd, Cuming, Forbes—Messrs. Newton, Collett, Lorillard, T. L. Ogden, Meredith, Verplanck, and the Secretary.

The minutes of the morning were read and approved.

The following proposed resolution, which had been laid on the table this morning in the report of the Committee on the Deficiency of Contributions, was, on motion, called up for consideration:—

Resolved, That the Alumni be requested to suspend their exertions in behalf of the Professorship of Pastoral Theology and Pulpit Eloquence, until the next meeting of the Board.

Whereupon, it was moved by Bishop Doane, That so much of the report of the Committee on the Deficiency of Contributions, &c., as refers to the endowment of the department of Pastoral Theology and Pulpit Eloquence is out of order, and should not be considered before the report presented by the Special Committee appointed on that subject. Whereupon,

The Chair decided that the motion was out of order. An appeal having been made from this decision by the Bishop of New Jersey, the question was put:—"Shall the appeal be sustained?"—and decided in the negative—ayes 5, noes 16.

On motion, *Resolved*, That the further consideration of the Report of the Committee on the Deficiency of Contributions be postponed, with the view of considering the Report of the Committee on the endowment of the Professorship of Pastoral Theology and Pulpit Eloquence.

The Secretary asked leave of absence for the remainder of the evening, which was granted, and the Rev. F. H. Cuming was appointed Secretary pro tem.

The Report of the Committee upon the Endowment of the Professorship of Pastoral Theology and Pulpit Eloquence being under consideration,

On motion, the 1st, 2d, and 3d resolutions contained therein were adopted. The 4th resolution was negatived; and the 5th having been put, Dr. Delancey offered the following as a substitute, which was *lost*:—

Resolved, That an application be made on behalf of the Board, to the Corporation of Trinity Church, to endow the Professorship of the Evidences of Revealed Religion, &c., without awaiting the result of the efforts on behalf of the Professorship of Pastoral Theology and Pulpit Eloquence, which the lamentable situation of the country compels us to intermit for the present.

The 5th resolution, as recommended by the Committee, was then adopted, viz.

5. *Resolved*, That a committee of three be appointed, of which the Bishop of New York shall be the Chairman, to express to the Corporation of Trinity Church the grateful sense entertained by this Board of their generous offer, and respectfully to request such further extension of the time proposed by them for completing the endowment of the Professorship of Pastoral Theology and Pulpit Eloquence, as the circumstances of the case, in their benevolent construction of it, may reasonably require.

Bishop Onderdonk, Dr. McVickar, and Mr. E. R. Jones, were appointed the Committee.

The 6th resolution of the Committee being under consideration, Bishop B. T. Onderdonk offered the following, to precede it in the Report, viz.

6. *Resolved*, That this Board approve of the measure adopted by the Standing Committee, in appointing the Alumni of the Seminary agents for raising the proposed endowment of the Professorship of Pastoral Theology and Pulpit Eloquence; and are much gratified at the readiness of the Alumni to fulfil the object of their agency.

Whereupon, Dr. Delancey offered the following as an amendment to Bishop Onderdonk's motion:—

"But that, under existing circumstances, they be authorized to suspend their proceedings in favor of the said Professorship for the present."

The amendment was adopted, and the resolution as amended was passed.

The resolution laid upon the table yesterday, touching the extension of the privileges of the library to certain of the Alumni, was taken up and passed.

Bishop H. U. Onderdonk, from the Committee to whom was referred several proposed amendments to the 7th chapter of the Statutes, reported the following resolution:—

"*Resolved*, That chapter 7th, section I. of the Statutes, be amended by inserting after the words 'and of classical and scientific attainments,' the words 'of attachment to the Protestant Episcopal Church.'"

Respectfully submitted.

H. U. Onderdonk,
S. Wheaton,
Thomas Lyell,
J. McVickar,
William Meredith.

Whereupon, on motion, the report was accepted and the resolution adopted.

Bishop B. T. Onderdonk offered the following resolution, which was adopted:—

Resolved, That should the Alumni of this Seminary succeed in raising the amount of $25,000, required for the proposed endowment of the Professorship of Pastoral Theology and Pulpit Eloquence, they shall be considered as the founders of said Professorship, with all the powers and privileges conferred on the founders of professorships by the second clause of section 1, chapter 3, of the Statutes.

The report on the Internal Discipline of the Seminary was taken up for consideration: whereupon, the report was accepted, and the rules and regulations recommended by said report, (11 in number,) as Statutes, were severally adopted.

The Board, on motion, then proceeded to the consideration of the Report of the Committee on the General State of the Seminary: whereupon, the report was accepted, and the resolutions therein contained were adopted; the last of said resolutions as an addition to second clause of section 2, of chapter 6, of the Statutes.

Bishop Doane, from a Committee appointed at the last stated meeting on the subject, (see p. 103 of proceedings,) presented the following report, which was accepted, and the resolutions therein contained adopted:—

The undersigned, from the Committee appointed at the last meeting of the Board, to confer with the Faculty and to report as to the best mode of selecting the members of the Senior Class who shall take part in the exercises of the Annual Commencement, when the Class is too numerous for exercises to be assigned to all, respectfully reports:—

That in the absence of both of his associates, the one, the Rev. Mr. James, having been removed by death, he has conferred individually with the Faculty, and is of opinion that the parts assigned to the members of the Senior Class, when all are not included, should be regarded as the expression, on the part of the Faculty, of faithful study, correct deportment, high attainments in theological learning, and ability to write and speak well. The following resolution is therefore proposed for adoption:—

Resolved, That it shall be recommended to the Faculty, when the students of the Senior Class are so numerous that all cannot receive parts at the Annual Commencement, to assign such parts to those members of the Class who in their judgment are best entitled to the distinction, by their faithful discharge of the duties of the Seminary, and best fitted to sustain the character of the institution by their public performance.

All which is respectfully submitted.

G. W. Doane.

The Board of Trustees then adjourned.

Attest, Henry Anthon,
Secretary of the Board.

ELEVENTH ANNUAL REPORT OF THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

(*Concluded.*)

NEW WORKS.

Of new works, the Committee are happy to state that an unusually large number have been adopted, and most of them published during the past year. Many of these, it is true, are quite small, and might perhaps with more propriety be classed under the head of tracts. There is, however, some demand for these small books separately; while a few of them bound together make an additional volume to our Sunday School Library. This has already increased to fifty-six volumes, embracing one hundred and eighteen separate works. If to these be added five volumes of the Juvenile Library, containing twenty-six separate works, eight volumes of the Children's Magazine, and six volumes of the Sunday School Visiter, it will be seen that schools can be furnished with seventy-three bound volumes, or one hundred and fifty-six separate works of publications by the Union.

The names of what have been published and adopted the past year, amounting to thirty-nine, are appended to the report. Among these are three

ORIGINAL WORKS.

Of this class of works several MSS. are now undergoing examination by the proper Committee, and, it is presumed, the number of these will be much increased during the year to come; a prospect which, while it affords the Committee a subject of congratulation to the Board, they hope will be duly considered by the friends of the Church, and induce them to make generous donations to enable the Committee to meet the additional expense that must thus be incurred.

DIOCESAN SUNDAY SCHOOL SOCIETIES AND DEPOSITORIES.

The Committee would respectfully recommend to the Board the urgent necessity of adopting measures to encourage the formation of Diocesan Sunday School Societies, in dioceses where they do not now exist. In connection with Diocesan Sunday School Societies, the Committee are strongly impressed with the belief that advantages would flow into the General Depository, and the circulation of its books be increased, were Diocesan *Depositories* to be established, supported with capital to permit the keeping on hand of a sufficient supply of books and Sunday school requisites, to accommodate the schools in the Diocese where the Depository might be formed; the Diocesan Depository thus becoming the responsible party to the General Depository, instead of the schools scattered throughout the Diocese, and relieving the Union from responsibility that would be better placed with an auxiliary institution, more immediately interested. The Diocesan Sunday School Society of South Carolina has an arrangement somewhat on this plan, the benefits of which are felt at home and by the General Depository.

STATISTICS.

The Committee had hoped they would have been able to furnish the Board, at the present meeting, with an accurate account of the statistics of the Sunday schools belonging to our Church.

With this view the Secretary requested, at a sufficiently early period, the insertion in the periodicals of our Church, of the article of the constitution relating to the subject. The request was generally complied with, but the notice seems to have attracted but little attention. In justice to those who have not been disposed to regard the constitution as a dead letter, a list of the schools from which reports have been received is given in the appendix. The reports themselves, or abstracts of them, will be published in the Sunday School Visiter. In regard to

THE BUSINESS

Of the Union, the Committee deem it their duty to inform the Board, that some arrangements have been made different from what formerly existed. The office of Special Agent is separated from that of Editor, and the Union has now the benefit of all the time of a gentleman engaged to solicit funds, and excite an interest in its behalf. To this officer a salary of $1200 per annum and his travelling expenses is allowed. The present Special Agent is the Rev. Wm. Staunton. He was strongly recommended to the Committee by persons with whom they were acquainted, and from the assiduity and zeal with which he is discharging his duties, the reception he has experienced, and the success of his appeals already made, he will, it is believed, be instrumental of great good to the institution. Another change of which the Committee would apprize the Board is, that the Union now are their own factors. Hitherto their contracts for work, and their purchase of paper, were made by agents, who received a profit upon the expense incurred by them. They are now made directly with the operatives and paper merchant. By this means there has been a saving to the institution of about $1000 per annum. The whole number of copies of works published by the Union the last year is 435,210, being an excess of over 100,000 more than was reported the preceding year.

Of stereotype plates, the number of pages now on hand is 14,248, exceeding by upward of 1000 the stock on hand at the commencement of the year. The general aspect of the affairs of the Union, as ascertained up to the 1st of May, and as appears from its books is as follows:—

Debts due to the Union, about - - -	$4,859 55
Cash on hand, - - - - - -	984 05
	5,844 60
Debts due by the Union, - - - -	5,809 40
Balance in favor of the Union, - - -	35 20

For a more particular statement of its affairs, the Committee refer the Board to the Treasurer's Report, herewith submitted.

But while the Committee believe the Board will be pleased to learn the above result, and to be informed also, that if all the pledges given to the Union had been redeemed, it would have something on hand toward the creation of a capital, independently of its present stock of stereotype plates, yet inasmuch as, by the new arrangements, it has not now, in some respects, the same facilities as hitherto were afforded by the Protestant Episcopal Press, appeals to the public for aid must still be made; and this they trust will be granted to such an extent as will place in the possession of the institution a capital of such an amount as shall enable it materially to increase its usefulness. Few objects of greater religious interest can be presented to our Church. To those possessing the means, few may more reasonably claim their consideration, or are more justly entitled to a testamentary bequest, than the increase of a capital to be employed so usefully for the advantage of the rising generation in our Church. This subject, however, having been alluded to in the first part of the report, the Committee will say little more upon it, than merely to refer to the remarks already made, and leave it to the Board to take such action in regard to it as may be deemed by them most conducive to the desired end. They know the Board properly appreciate, and they hope the results of the present meeting will be such as to secure from the Church at large a more general appreciation of the benefits of Sunday school instruction. The times, the Committee cannot but entertain the opinion, all will allow, imperatively demand that the rising generation receive more than the usual care of the friends of good order, virtue, and religion. The spirit of fanaticism, and its kindred spirit anarchy, have shown of late something more than mere shadowy forms. A disposition to remove the safeguards of law, and break away from the restraints of the Gospel, manifestly prevails. The age is "heady" and "self-willed," and, with the facilities that every where abound, to aid "wicked men and seducers" to accomplish their deeds, what, the Committee inquire, is to become of the Church, of society, of the country, if the young be not "trained up in the way they should go," and be taught to "obey magistrates," to "submit to the powers that be," to "fear God and keep his commandments?" Thousands and tens of thousands there are, for whom, were it not for our Sunday schools, nothing would be done toward having the principles of religion instilled into them, and who, but for these institutions, might be growing up, not only to scorn the Church, at whose font they had been baptized, but Him also, as whose soldiers they were then most solemnly marked. Shall we not strive to the utmost to provide for these all adequate means for their improvement in the Christian life? Will not the Church cherish those lambs already placed in her bosom? Or will she with such parsimony provide for them, that they will be compelled to seek elsewhere for what may satisfy their continually craving minds? In our fold they have been left, and having received the sign of the cross, they are by sacred trust, *ours*. The Committee, as the agents of the ministry, and appointed to prepare for the latter what may assist them in the care of these little ones, solicit from the friends of the Church the pecuniary aid necessary for this purpose. And what shall we say of the multitudes of little ones now roaming on the world's wide common, never yet placed in a state of salvation; no Church as a mother nursing or owning them, and God, not being by any solemn *covenant* their God? Should not these be sought for, brought into, and united with the Redeemer's flock? And when brought in and placed at the wells of salvation, ought not the friends of the Redeemer and those who like him care for little children, to prove their love for them, for the Church, for her divine Head, "by gladly giving of their substance," and "as the Lord has prospered them," that the pastors may be furnished with every thing necessary, both as to variety and number, to enable them to give *enough* of wholesome and acceptable food to the objects of their charge? The Committee entertain no doubt that there exists a willingness on the part of the friends of the Church, to uphold an institution so important as the Sunday school, and with confidence they look to them for the necessary aid, wherewith to conduct their operations with the greatest efficiency, and to make, by the blessing of Almighty God, the General Protestant Episcopal Sunday School Union worthy its name, and adequate to the object it was designed to promote and secure.

In behalf of the Executive Committee.

F. H. Cuming, *Secretary.*

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese.—*Wayne county.*—Friday, August 4, confirmed two in St. John's Church, Sodus.

Saturday, August 5, confirmed five in Zion Church, Palmyra.

Ontario county.—Eleventh Sunday after Trinity, August 6, confirmed eighteen in Trinity Church, Centrefield.

City of Rochester.—Tuesday, August 8, confirmed twenty in Grace Church.

Genesee county.—Wednesday, August 9, confirmed eight in St. James' Church, Batavia.

Niagara county.—Lockport, Thursday, August 10, A. M., confirmed three in Christ Church.

Evening, confirmed one in the temporary Chapel occupied by the parish of Grace Church.

City of Buffalo.—Twelfth Sunday after Trinity, August 13, P. M., confirmed fifteen in the temporary Chapel occupied by the parish of Trinity Church, and subsequently a sick member of that parish, at her residence.

Evening, confirmed eleven in St. Paul's Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourteenth Sunday after Trinity, August 27, Big Flats. 28, Elmira, consecration, A. M., confirmation, P. M. 29, Richford, *Tioga county*, 4 P. M. Friday, September 1, Constantia, *Oswego county*.

Fifteenth Sunday after Trinity, September 3, Sherburne, *Chenango county*, ordination, A. M., confirmation, P. M. 4, Oxford, ordination, A. M., confirmation, P. M. 5, Mount Upton. 6, Otego, *Otsego county*. Friday, 8, Delhi, *Delaware county*, ordination, A. M., confirmation, P. M.

Sixteenth Sunday after Trinity, September 10, St. Paul's Church, *Albany*. 11, St. Paul's Church, *Troy*. Wednesday, 13, *Hudson*. 14, Athens, *Greene county*. 15, Catskill. 16, Redhook, *Dutchess county*.

Seventeenth Sunday after Trinity, September 17, A. M., Ulster, *Ulster county*; P. M., Kingston. Tuesday, 19, Hyde Park, *Dutchess county*. 20, Wappinger's Creek. Festival of St. Matthew the Apostle, Thursday, September 21, Newburgh, *Orange county*. Saturday, 23, Goshen.

Eighteenth Sunday after Trinity, September 24, Walden. Tuesday, 26, Phillipstown, *Putnam county*. 27, Peekskill, *Westchester county*. 28, Haverstraw, *Rockland county*. Festival of St. Michael and All Angels, Friday, September 29, Sing Sing, *Westchester county*. 30, Tarrytown.

Nineteenth Sunday after Trinity, October 1, Greenburgh.

Twentieth Sunday after Trinity, October 8, St. Ann's Church, *New York*.

Twenty-first Sunday after Trinity, October 15, Johnstown, *Montgomery county*, consecration, A. M., confirmation, P. M. Tuesday, 17, *Utica*, ordination, A. M., confirmation, P. M. Festival of St. Luke the Evangelist, Wednesday, October 18, New Hartford, *Oneida county*, ordination, A. M., confirmation, P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally, prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

From the British Magazine.

Religious Destitution in Upper Canada.—On the 29th of May, a public meeting was held at the Town Hall, Oxford, to detail the actual state of Upper Canada, in regard to religious instruction, in connexion with the Established Church. The Principal of Magdalen Hall (who was in the chair) opened the proceedings of the meeting. The Vice Chancellor assured the meeting of his cordial concurrence in the object which had brought them together, and which, with much feeling, he commended to their consideration. The Rev. William Bettridge, B. D., of St. John's College, Cambridge, entered very fully into the history of the Church of Canada, from the conquest of the province to the present time. The clergy reserve question was already explained by him. Mr. B. passed a merited eulogy on the labors of the venerable Bishop of Quebec, once a Fellow of All Souls', who, with a self-denial rarely equalled, sacrificed a good living in Cambridgeshire, and all the prospects which nobility of birth and extent of interest held out to him, for the welfare of the destitute settlers in Canada. Twenty years of unceasing labor as a missionary, added to his continued exertions during his episcopate, have reduced him to a state of entire incapacity to prosecute his labor of love. Mr. B. concluded by some account of instances in which the destitution of spiritual instruction was lamentably apparent. After addresses from the Rev. D. Cronyn, from the Warden of Merton, and the Rector of Exeter, &c., the meeting concluded. On the whole we may say, few such meetings, for numbers and respectability, have been seen in Oxford. The collection exceeded sixty pounds, besides the sums before contributed, amounting to more than 100*l.*

Oxford Herald.

Liberal Present to Bishopsgate School.—On Monday, the 19th, the subscribers to the Ward School of Bishopsgate dined together, the Lord Mayor in the Chair. Deputy Sir William Rawlings, in the course of the evening, addressed the Lord Mayor on the subject of the institution. He said he was now in the 87th year of his age, and that he could not in better terms express his high admiration of the institution they had assembled to celebrate than by stating, that if the treasurer would call upon him the next day, he would put into his hands a transfer for 1,000*l.* in the three per cent. consols for its benefit.

Watchman.

Munificent Bequest.—We are told that a very splendid grant towards the fund for providing additional churches in the destitute parts of the metropolis and its suburbs, has been lately made. Mrs. Hindman, who during her whole life was much attached to our national religion, and felt a deep interest in the spiritual welfare of her fellow-creatures, has bequeathed the sum of 80,000*l.* for the erection of new churches in our large metropolis, which has been placed at the disposal of the Bishop of London, under the control of the Rev. Mr. Dodsworth, appointed by the donor trustee of the gift. In accordance with a wish expressed by the benevolent lady, the erection of a new church in the parish of St. Saviour's, Southwark, will shortly be commenced. The present ancient edifice, the nave of which, it is hoped, will be shortly restored by the inhabitants, is quite inadequate to accommodate one-tenth of the parishioners of St. Saviour's. We believe that the ground for the site of the new church will be presented by Mr. Dots, the opulent vinegar merchant. The erection of a new church at Stepney has been ordered by the Metropolitan Church Building Committee, and others in St. George's East, St. George's, Southwark, Chelsea, and other parishes, will be shortly commenced.—*Herald.*

NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

Executive Committee, stated meeting, June 13, 1837.

"On motion, Resolved, unanimously, That all persons who are so disposed, are respectfully and affectionately invited to avail themselves of the privileges of the Churches of the Protestant Episcopal City Mission Society, and the Sunday schools connected with them.

On motion, Resolved, That a committee of two be appointed with power to publish the above resolution, and such other matter as they may deem expedient."

The undersigned were appointed the committee to carry the above resolutions into effect. In performance of the duty assigned them, they take this opportunity of making more extensively known the fact, that the Churches under the care of the *City Mission Society*, the Church of the Holy Evangelists, in Vandewater street, and the Church of the Epiphany, in Stanton street, are opened to all disposed to attend, three times on every Sunday, at half past ten in the morning, at half past three in the afternoon, and at half past seven in the evening. There is also divine service on every Thursday evening, at half past seven.

The privileges offered in these Churches, are such as need only to be generally known, in order to commend themselves at once to all who are so situated as to require them. Among such are numbers of young men who come to New York from various parts of our country, and from foreign shores; and who, without the advantages which these *free churches* afford, must remain debarred from the blessing of attending the ordinances of the Gospel, in that communion with which they have been from infancy connected. To all who are disposed to attend, our doors are freely thrown open. They are hereby affectionately and most respectfully desired to enter these sanctuaries, where they may worship God in the language of our scriptural liturgy, and hear from the pulpit the "words of eternal life." The Sunday schools connected with these two churches are in a flourishing condition, and offer privileges to children which we trust many parents will be found eager to embrace.

On behalf of the Executive Committee,

Manton Eastburn,
Wm. R. Wadsworth, } Committee.

[Extract from the minutes.] je24 1am 4m

CALENDAR.

AUGUST.

27. Fourteenth Sunday after Trinity.

SEPTEMBER.

3. Fifteenth Sunday after Trinity.
10. Sixteenth Sunday after Trinity.
17. Seventeenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew the Apostle.
22. Ember Day.
23. Ember Day.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge—

Received by the hands of James Swords, Esq., from monthly missionary lectures by the clergy of Charleston, one fourth of $83 10—$20 77. From the Missionary Association of St. Philip's church, Charleston, for general purposes, 9 75; China, 1 25; Africa, 5—16. From Rev. Dr. Gadsden, rector of St. Philip's church, Charleston, one fourth of church offerings, 41 67. From William Dehon, Treasurer of St. Michael's church, Missionary Association, Charleston, one fourth of 130—32 50. From Rev. Peter J. Shand, from church offerings of Trinity church, Columbia, for general purposes, 25 26; for Africa, 20 25; for China, 3 56; Rev. Mr. Boon's mission, 2 50; for Greece, 2 50; Mrs. Hill's school, 2—56 07. From C. C. Trowbridge, Esq., Detroit, being an offering for the African Mission, from a female communicant of St. Paul's church, Detroit, 2. Received from the Ladies' Missionary Association of Beaufort, S. C., for Greek Mission, by the hands of J. R. Walker, Esq., 75. Received from the Rev. C. W. Andrews of Millwood, Va., 17.—Total receipts, $261 01.

Charles J. Aldis, Acting Treasurer,
August 23. Bank of America.

The subscriber acknowledges the receipt of a box of medicines for the African Mission, from Clement Cresson, Esq., Philadelphia.

J. W. Brown, Asst. Sec. Foreign Committee.
August 23

DOMESTIC MISSIONS.

Since his report in the Churchman of the 16th inst., the Treasurer of the Domestic Committee has received the following donations, viz.

Offerings of the church of St. Peter's church, Charleston, S. C., for mission at Key West, Florida, per the Rev. William H. Barnwell, D. D., rector, 83 17; by the Rev. Charles B. Dana, rector of Fairfax parish, Alexandria, Virginia, viz. from Mrs. J. C. Washington, Mount Vernon, for Domestic Missions, 5; from Mrs. Custis, Arlington, for the same, 5; from Mrs. R. E. Lee, for the same, 2 50; from Mrs. M. M. Foote, for the same, 5; from Mrs. M. Mason, for the same, 1; monthly offering from St. Paul's church, Syracuse, N. Y., the first fruits of a plan of systematic charity just entered on, per the Rev. C. M. Butler, minister of the church, for Domestic Missions, 8 25; from Trinity church, Rutland, Vt., by the hands of the rector, the Rev. J. A. Hicks, for Domestic Missions, 20; collection in St. George's church, Newburgh, N. Y., on Sunday morning, August 20, 1837, after a sermon by the Secretary and General Agent, 28 70; collection in St. Anna's church, Fishkill Landing, N. Y., on Sunday afternoon, August 20, after a sermon by the same, 34 05.—Total receipts, $192 67.

James Swords, Treasurer.
August 23, 1837.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber gratefully acknowledges the receipt of one hundred dollars, from the Rev. William Suddards, being the amount of the pledge given by Grace church, Philadelphia, to this institution in 1835. Also, ten dollars, offerings of Trinity church, New Rochelle, by Rev. L. Carter as a donation to this institution.

John W. Mitchell, Treasurer,
August 23, 1837. 28 Ann street.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer acknowledges the receipt of five dollars, the proceeds of a dozen collars made by a lady of New Rochelle for a friend.

Thomas Browning, Treasurer,
August 23. 77 Maiden lane.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending August 24, from the following persons, viz:

William H. Taylor—Postmaster, Augusta, Ga.—Postmaster, New Haven, Ct.—Rev. T. Strong—Postmaster, Bollesville—Rev. William Mitchell, with remittance—Rev. Richard H. Walker—Postmaster, Alexandria.

Received by the Gen. Prot. Episc. S. S. Union.

Postmaster, Canandaigua, N. Y.—Philo W. Jones, with remittance—J. V. Van Ingen, with remittance—Thomas Latimer, 2—Postmaster, Albany—Rev. R. W. Goldsborough—J. Levi McKim—Rev. Dr. Reed, 2—Thomas Robinson—Sidney Babcock—N. B. Holmes—Rev. P. A. Proal—Rev. Thomas Smith, with remittance.

SELECT SCHOOL

For a limited number of Young Gentlemen.

Reference, Right Rev. Bishop Onderdonk, D. D.

The parents of those young gentlemen, who attend the school, are informed that the school will resume business on the 28th of August.

The system of instruction comprises the Greek, Latin, French, Italian, Spanish, and English languages, and the more general branches of education.

There are at present several vacancies in the school, which the principal is desirous of filling as soon as possible after vacation.

The principal, the Rev. William Morris, will be happy to give any further information at the school, No. 186 Canal street.

August 26.—3t.

☞ St. Luke's Female School, corner of Grove and Hudson streets, will be reopened on the first Monday in September. H. M. Phelps, Principal.

August 26.—3t.

FORREST AND MULLIGAN'S COLLEGIATE SCHOOL

Will be reopened on Monday, September 4. Circulars containing terms can be obtained at the bookstores of Mr. R. Lockwood, Broadway, and Mr. R. Carter, corner of Canal and Lawrence streets.

August 26.

FLUSHING INSTITUTE.

The Institute at Flushing, will reopen under improved arrangements, at the end of the usual term of vacation, on the first Monday in October next. Letters may be addressed to the former principal, Rev. W. A. Muhlenberg, who has consented to retain for a period the superintendence of the institution.

August 26.

EPISCOPAL INSTITUTE, TROY.

This institution is vacated for the present month. The next session will commence on the *first day* of September.

Application for admission of pupils may be made personally to the subscriber at the institution, or by letter through the post office, or to J. W. Mitchell, Esq., 63½ Cedar street, New York.

W. F. Walker, Principal and Proprietor.

August 12.—3t.

CHRISTIAN ANTIQUITIES.

A Compendium of Christian Antiquities—Being a brief view of the orders, rites, laws, and customs of the ancient Church in the early ages: by the Rev. C. S. Henry. Just published and for sale at the Protestant Episcopal Press, 23 Ann street, New York.

May 18, 1837.

PUBLICATION OF THE ALUMNI FOR 1837.

The publication of the Associate Alumni of the General Theological Seminary of Protestant Episcopal Church of the United States for the year 1837, being the sermon and essay delivered at the annual meeting in June, just published and for sale at 28 Ann st.

July 19, 1837. tf

CHURCH VAULTS.

Several family vaults in the yard of St. Luke's church, on Hudson st., remaining unsold, may be had on accommodating terms, by applying to the sexton thereof, directly opposite the church, or at 72 Wall street.

C. H. Slip.

July 8. 3m

NEW BOOKS.

☞ RICH Poor Man and the Poor Rich Man, by Miss Sedgwick; Botany of the Scriptures, by a lady; and a few copies of the Wreath, and Religious Souvenir, for 1837, for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

TO EPISCOPALIANS.

A new and splendid assortment of Bibles and Prayer Books, in every variety of size, style and binding, just received and for sale by the New York Protestant Episcopal Press, 28 Ann street.

PORTRAITS

Of Bishops McCoskry, Ravenscroft, White, &c., received and fo sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

July 19, 1837.

MUSIC OF THE CHURCH.

A large supply of the 12mo size just received and for sale cheap at 28 Ann street.

Also, 15 or 20 copies of the 4to left for sale, being the balance of the edition. m25

SPLENDID ENGLISH BIBLES

Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,
Two doors below Nassau street,

Under the superintendence of

John W. Mitchell, Ch'n.,
Charles J. Aldis,
W. R. Wadsworth,
John E. Earle,
P. E. F. McDonald,
David Gardiner,
Theron Wilber,
Wm. H. Vermilye,
} *Committee of Publications and Sales.*

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent No. 28 Ann street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, std. covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to God—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2—Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18*mo.* works, making 56 volumes, numbered consecutively, *at 20 cents per volume, or $11 20 per set.* Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo. works published by the Union, making 5 volumes, at one dollar per set. As well as a large assortment of approved works, selected expressly for Sunday-school reading; and a full supply of stationery for clergymen, students, and Sunday-schools.

March 25, 1837.—tf

A GENEROUS ACT.

Just published, by an individual, Zerah, the Believing Jew, *in aid of laying the corner-stone of Jesus' Church*, a Protestant church in the valley of the Mississippi. The entire avails of the above work will be devoted to the Domestic Missionary cause. The publication may be obtained of the

Protestant Episcopal Press,	28 Ann street, N. Y.
Swords, Stanford & Co.	Broadway.
C. Shepard,	do.
D. Appleton & Co.	do.
G. & C. Carvill,	do.
Doolittle & Vermilye,	262 Greenwich st.
Thomas Latimer,	Philadelphia.
Charles Stimpson, jun.	Boston.
Weeks, Jordon & Co.	do.
Sidney Babcock,	New Haven.
A. E. Miller,	Charleston, S. C.
Oliver Steele,	Albany, N. Y.
Z. Clark,	Troy.

It is hoped that the embarrassed state of the funds of the Domestic Missionary Society will induce the above agents to urge the distribution, and remit the amount of sales, as soon as completed, to Louis Sherman, 28 Ann street, New York, who is duly empowered by the author to settle the same and pay over the amount to the Treasurer.

July 12, 1837. tf

VALUABLE THEOLOGICAL WORKS.

Patrick, Lowth, Whitby, and Lowman, on the Bible—A critical commentary and paraphrase on the Old and New Testaments and Apocrypha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal 4to. London.

Also, a complete assortment of the writings of *Rev. John A. Clarke*, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity, compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The press (28 Ann street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued.

August 12.

NEW HAVEN BOARDING SCHOOL FOR YOUNG LADIES.

Miss GILBERT and Miss EDWARDS will have a few vacancies in their school the next term, which, after the summer vacation in September, commences October 1st, and continues to April 14th.

The usual accomplishments are superadded to the English branches, and those who study chemistry and natural philosophy have an opportunity of attending college lectures. Those whose parents are Episcopalians, may attend the lectures and Bible class instruction of the rector and assistant minister of Trinity parish: if of other denominations, they can have seats provided at the other churches.

Their dwelling-house, in an agreeable part of the town, having been considerably enlarged within the last year, affords very convenient accommodations.

Reference is made to the Rev. Dr. Croswell, the Rev. Mr. Bennett, to Professor Silliman, and to parents whose daughters are or have been with them.

Their printed terms will be forwarded on application.

New Haven, July 6, 1837. jy15

THE CHURCHMAN'S ALMANAC FOR 1838,

Is now in press, and will be published without delay. It contains within the compass of 36 closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States.*

It will be furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy: considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address

Louis Sherman, Agent,
July 29. 28 Ann street, N. Y.

PROTESTANT EPISCOPAL TRACT SOCIETY.

FOR SALE AT THE DEPOSITORY.

The tracts neatly half-bound in calf, in distinctive volumes, narrative, practical and devotional, Church principles, doctrinal and controversial, including Episcopacy Tested by Scripture, with all the Presbyterian reviews and answers thereto. The whole variety of tracts in pamphlet form.

The extensive and increasing demand for its valuable tracts throughout the United States, requires the liberal contributions of the clerical and lay friends to the institution, to enable their distribution coextensive with the wants, to meet the existing engagements of the society and the publishing several tracts of religious interest, that have been adopted by the Board of Managers.

Donations, and subscriptions, and contributions from auxiliaries, will be gratefully accepted by

Thomas Browning, Treasurer, 77 Maiden lane, or
Thomas C. Butler, Agent, 28 Ann st., up stairs.

August 6.

MR. WERLY, recently from a seminary in Lausanne, Switzerland, and Professor of French in London from 1819 to 1824, wishes for a situation as teacher of the French language in some public institution, or as a private instructor. He has no objection to a situation in the country. Address Mr. Werly, care of Berard & Mondon, 36 Courtlandt street.

References—Hon. Albert Gallatin, Rev. A. Verren, Rev. James C. Richmond, Charles Coudert, Messrs. Berard & Mondon, Joshua Clibborn, James Watson Webb.

July 1.

☞ The booksellers in the United States are respectfully requested to forward their trade lists to Louis Sherman, Business Agent, 28 Ann street, New York, with all convenient despatch.

July 15. tf

The Church periodicals in different parts of the Union will oblige the General Sunday School Union by inserting the above.

☞ The vestries of the different churches in the Diocese of New York are hereby informed that their Journals of Convention are ready for delivery, at the Protestant Episcopal Press, 28 Ann street. All orders, free of charge, directed to the Agent, specifying the manner in which their packages may be sent, will meet with prompt attention.

July 8, 1837.

HEMPSTEAD SEMINARY.

The subscriber intends to open an institute for young gentlemen, at Hempstead, L. I. on the first of September next. For a prospectus, containing an exposition of the plan, course of study, and other information, application may be made to the Institute at Flushing, or to H. Barroll, Esq., Hempstead. G. B. Docharty.

July 7, 1837. jy15 7t

TO LET,

The third story of the "Church Buildings," 28 Ann street. Possession given immediately. For terms, apply to Louis Sherman, Agent of General Protestant Episcopal Sunday School Union.

July 8. tf

POETRY.

From the British Magazine.

CHURCHING OF WOMEN.

Who has not felt the kindly fostering care
That bids thee kneel, from travail pains set free,
And bids us raise the song of praise with thee,
And whisper for thy weal the Church's prayer?
Who has not felt nor known in that dear tie
His portion in a deeper mystery?
In that the bridegroom doth not shun to bear
The anguish of his bride, and bids us share.
High privilege, did we but know our bliss!
His mind of love, and ever-watchful thought,
Of them that mourn the Comforter—dear bought
For us that high communion! Do we miss
On earth its holy bonds?—our endless lot,
Ah, wo!—the LORD hath told—"I know ye not."

"Granting to us in this world knowledge of thy truth,
and in the world to come life everlasting."

Oh that these spirit-stirring sounds to me
Revealed their depth of meaning!—Wo the hour
Recurring oft, wherein their hidden power
Has slumber'd, cased in dull formality;
And so I listed not in earthly trance
Thy words, old saint of golden utterance.
I listed not—and so truth passed me by,
Light broke not in on my captivity.
Eternal life it is the truth to learn—
Those words have reached me now, but prayer and
tears
May not fill up the void of wasted years—
Yet, surely, now my heart would fain discern
All thy dear teaching, late and weak I kneel
Duly to seek what thy high words reveal.

MISCELLANEOUS.

From the Protestant Episcopalian.

THE RIGHT REV. BISHOP WHITE.

Messrs. Editors,—Although much has been written and published respecting the character of our late presiding Bishop, the subject has not, in my judgment, been yet exhausted. Under this impression, I send you the following remarks:

Bishop White was a man in many respects sui generis. His temperament was peculiarly void of ambition. Perhaps no man who ever lived was less solicitous to exercise control over the persons or sentiments of others. He was entirely free from dogmatism. The spirit of dictation was utterly foreign to his nature. He had a just and proper confidence in the rectitude of the opinions and principles which he adopted, nor did he ever shrink from the responsibility of avowing and defending them; but he always avoided contumelious and uncharitable language concerning those who differed from him. His polemical writings are a model for Christian controversialists. They contain no tincture of bitterness. In disputation with him the most angry opponent could find nothing to excuse his unhallowed wrath. To elicit truth and produce conviction, not to display intellectual superiority, were ever the objects which prompted Bishop White to engage in the labor of composition.—He was therefore, on all occasions, purely argumentative. He evinced no mean skill, ability, and penetration, in the management of theological warfare: but his skill had no alloy of cunning; his ability did not show itself in contemptuous invective, his penetration was not manifested in quickness to discover the sinister motives of his adversary. He was eminently fair, just, and candid. Believing that good can never be promoted by evil means, he took equal care to ascertain the justice of his cause and the lawfulness of the instruments with which he endeavored to advance it. He was conspicuous for benevolence and love of peace. He did not, however, seek the good will of others by mean compliances with their humor, but by substantial good offices, and the exertion of unfeigned kindness. His life was an uninterrupted career of virtue. The steadiness and consistency of his Christian conduct never suffered even a transient eclipse. As his years advanced his excellences shone with a brightening lustre, and he descended to the grave surrounded by an imperishable halo of virtuous and honorable fame. In his case, the blessing pronounced by our LORD on the meek was strikingly verified. His unpretending mildness had its earthly reward in the love and esteem of all who knew him. In proportion as he undervalued his own importance, was the deference yielded to his sentiments by that branch of the Church which his talents illustrated, his learning strengthened, and his virtues adorned. The purity of his character was never openly impugned. He had, perhaps, no enemies. Certainly his enemies, if any such existed, were afraid or ashamed to declare their hostility. As a divine, he was learned, sound, and judicious; as a preacher, he inculcated with diligence and fidelity the doctrines and the practice of the Gospel; as a Christian, he was an example of fervent piety, evangelical principle, and unblemished morals; as a ruler in the Church of GOD, his humility inclined him to err more on the side of governing too little, than on that of governing too much; it is true, he never forgot what was due to the dignity of his apostolic office, yet he rather insinuated than asserted his rights,—but such is the irresistible charm of unfeigned self-abasement, that he had not often cause to regret the extraordinary lenity and meekness of his Episcopal administration. The character of Bishop White merits the attentive consideration of all, but especially of his brethren in the ministry. It teaches many admirable and salutary lessons. Bishop White attained high eminence in the pastoral vocation. He faithfully preached the whole counsel of GOD, and zealously exercised the function of a spiritual guide and adviser. The gospel plan of salvation, which robes the Divinity with ineffable splendor and unspeakable beauty, he illustrated and set forth in its legitimate comprehensiveness, for the conversion of the sinner and the edification of the saint. To this he himself looked and resorted for support in his utmost need. He left this scene of sorrow, turmoil, and fluctuation, sustained by the holy, reasonable, and religious hope, which the Gospel, and the Gospel only, can impart. Although he could boast as much excellence as ever adorned any believer in these latter days, it was at the foot of the cross alone, that he sought and found availing comfort. JESUS was his sole reliance throughout every stage of his pilgrimage, and light from the blood-stained cross conducted him in peace along the valley of the shadow of death. Let all Christians learn from the calm and happy conclusion of his life, to cherish that faith in the Redeemer which was to him an anchor of the soul sure and steadfast. Let them, while like him they toil and strive to reach the loftiest heights of practical godliness, not forget the humility and self-distrust, which, amidst the most brilliant triumphs of grace, constituted a prominent feature in his mind.

The foundation of his exalted virtues was laid deep and broad in the Gospel of CHRIST. This was the source and cause of the good example which he has left for our imitation. But he was not content to stop at the threshold of Christianity. He pressed onward. His holy acquisitions were perpetually accumulating. He daily added new improvements and a more exquisite finish to the building of GOD in his soul. Conversion and its attendant consolations were not regarded by him as the ultimate object of Christian pursuit. Keeping his eye constantly fixed on perfection, he never relaxed his exertions to obtain it. His godly attainments were in the ratio of his elevated purposes, and he became the most distinguished light in our moral hemisphere, because his standard of practical Christianity was the unadulterated word of GOD.

Christians should beware that they fail not to insure their calling and election, through a vain reliance on the incipient fruits of the Spirit. A lively experience of the abundant goodness and mercy of GOD in turning them from the darkness of nature to the light of the Gospel, and in filling their hearts with the glad hopes which eternity unfolds to the godly servant of JESUS CHRIST,—instead of creating an indolent satisfaction with these beginnings of religious joy, this earnest of the power of grace should stimulate them to increasing vigor in pursuing the virtues and cultivating the holy tempers which constitute the felicity of the just at the right hand of GOD. Bishop White's frame of spirit was remarkable for peacefulness. The high value of this heavenly disposition is clearly indicated, by the place which St. Paul assigns to it among Christian excellences. "Finally," says the apostle, "follow peace with all men." Bishop White not only bestowed special attention on this apostolic precept, but was successful beyond all his contemporaries in securing the object at which it aims. He almost literally attained peace with all men. And what was the secret of his wonderful success in this Christian pursuit? It was benevolence, it was an earnest desire to promote the happiness and well-being of all around him, which gave him so great a mastery over their spirits. This united them to him in the bonds of harmony. "Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law." Bishop White entertained a deep and real regard for mankind. He was not a mere speculative philanthropist. Good-will shone forth in every word and in every action. He was solicitously cautious not to wound the feelings of any one. Nothing but the most imperious sense of duty ever induced him to say aught which was calculated to diminish enjoyment or to cloud cheerfulness. He was uniformly lenient towards the faults of his friends and companions. He did not obtrude advice and reproof. He weighed well the purport and tendency of his words, never scattering random observations, careless of the wounds they might inflict. It was only when he had the most solid and rational grounds to anticipate a favorable result, that he uttered the language of censure.—He seldom or never made an unguarded speech. He gave indeed a fine specimen of the wisdom which is evinced in an edifying conversation.—Discretion and love presided over his social intercourse. When his views and opinions were opposed, he was not sudden and fierce in condemning those who dissented from him. He recommended and supported what he deemed to be truth with a placid calmness and a winning moderation, which attracted universal approbation and good-will. No element of discord dwelt in his bosom. He felt no resentment against those who refused to embrace his sentiments.—He could separate men from their errors; and while the latter often deserved and received his decided reprobation, the former were always regarded with kindness and pity. It was this peaceable disposition, this quiet and unassuming spirit, which secured to him such unbounded reverence and respect. How admirably does his example illustrate the duty of rendering virtue amiable and attractive! Even the worldly-minded should learn to practise humility and gentleness from motives of policy, if they are incapable of appreciating them on higher and better principles. If they desire to be esteemed by their friends, companions, and acquaintances, let them imitate Bishop White, and avoid all intolerance, all airs of superiority, all impatience, all inordinate claims to respect and attention.—"He that humbleth himself shall be exalted." The virtues, talents, or acquirements which sit meekly on their possessor, seldom excite envy. Mankind are annoyed by attemps to excite their commendation. When providential circumstances bring modest and retiring merit into notice, it never fails to obtain its full meed of approbation and applause. On the contrary, high pretensions invariably provoke scrutiny, and the vain man, because he asks *more*, is frequently put off with *less* than his desert. Bishop White's love of peace and his humility were heartfelt and unfeigned. His whole life was one uninterrupted exemplification of these virtues. And the forwardness of all who knew him to speak his praise, proves that he had no reason to lament the course which his heart anticipated his judgment in teaching him to adopt. Bishop White was always noted for an exact discernment of the just medium, where truth and virtue are known to reside. He was extreme in none of his opinions; he was wild and eccentric in none of his actions. His learning in theology, which was extensive and profound, qualified him to compare the sentiments of distinguished writers in all ages; and he was enabled by the soundness and precision of his judgment to select and appropriate only those deductions, which rested upon the solid basis of reason and Scripture. The same humility which prevented him from ostentatiously displaying his excellences, restrained his intellectual powers from shooting beyond their legitimate province, into the boundless fields of licentious speculation. He broached no startling paradoxes to attract notoriety in the religious world, and obtain the reputation of a bold, deep, and original thinker. The self-flattering cant of the age found no sympathizing chord in his mind. He felt no respect for the puny race of intellectualists who now figure upon the stage, attempting to undermine and explode all the opinions which mankind have ever held in reverence, and imputing shallowness and imbecility to those venerable ancients, whose mantle they certainly have *not* inherited. It was never Bishop White's ambition to coin ephemeral dogmas, which, while they confer a temporary celebrity, sink into deserved contempt and oblivion, as soon as they are examined and understood. He sought out the old paths, and delighted in contemplating the harmony, depth, and solidity of that Christian philosophy, which shines forth in the Bible, the fathers, and the theologians of the English Church. These are the fountains at which he drew the pure waters of truth and virtue, which, in his oral instructions, refreshed and edified the Church of GOD, and which, in his writings, will long flow on for the benefit of future ages. Bishop White was a Christian of the apostolic school. He loved new measures no better than he did new opinions. He understood, in their plain and obvious sense, the statements of Scripture concerning the moral impotence of mankind since the fall, and he believed in the absolute necessity of spiritual light and aid, to convert them from the error of their ways. He regarded the Bible, the ministry, and the sacraments, as the instruments with which the Spirit of GOD designs to illuminate and regenerate the world, and he countenanced no departure from the usages of the primitive Church in their practical application. He was both an advocate and a model of ardent and sober piety. His devotion was equally removed from fanatical extravagance and frigid formalism. In the Prayer-book, he found language capable of expressing the most intense emotions of contrition, gratitude, and love, and it was his aim, in using this most excellent manual of religious exercises, to bring up his feelings and sentiments to the elevated tone of spiritual fervor and tenderness, which they are so admirably fitted to awaken, augment, and sustain.—Let such as may be disposed to undervalue the Prayer-book call to remembrance the many wise, excellent, and godly men who gave it the sanction of their deliberate judgment, and the approbation of their constant use. When Cranmer, Hooker, and Herbert, of the Church of England, and Dehon, Hobart, and White, of our own Church, recommend the Prayer-book, both by precept and example, we must be devout or fastidious indeed, if we are not satisfied with the phraseology which it furnishes to express holy wishes, feelings, and aspirations.

From the Barbadian.

ECCLESIASTICAL ARCHITECTURE.

It only remains for me most earnestly to recommend, that National and Sunday schools, in connexion with the Central Institution, be invariably attached to every place of divine worship; and, that in the erection of all these new edifices, strict attention be paid, as much as may be, to that simple style of ecclesiastical architecture, which may sufficiently distinguish these edifices as the consecrated houses of GOD. Let all their ornaments, however, be in harmonious keeping and strict accordance with the pure and scriptural doctrines, the grave, impressive, and affecting liturgy, the plain yet decent rites and ceremonies of our venerable Apostolical Church.

In remodelling the whole frame of our ecclesiastical polity, our pious Reformers evinced as much judgment in what they retained, as in what they rejected. In determining to emancipate themselves from the corruptions of a Church, of which they disapproved so far only as they were not warranted by Scripture, they resolved "to come out of her"—but did not deem it either wise or expedient to fly as far as possible to the opposite extreme. As a general rule, indeed, they were not so unreasonable as to insist upon

"The studious cloisters pale
——— the high embowed roof,
With antique pillars, massive proof,
And storied windows richly dight,
Casting a dim religious light."

They did not provide for our constantly hearing

"——— the pealing organ blow,
To the full-voiced choir below
In service high, and anthems clear."

But they did insist on certain requisites—they did demand all those obvious and indispensable securities against offensive meanness, abject poverty, apparent neglect, or cold indifference. They did provide, that even in the most obscure and remote hamlet, no structure dedicated to Him "who dwelleth not in temples made with hands," should be so mean and homely as to be utterly destitute of those sober and appropriate externals, which conduce to edifying. They steered a middle and judicious course between too much ornament on the one hand, and too little on the other, taking as their guide the apostolical precept, "Let all things be done decently and in order."

I feel assured that you will agree with me in thinking, that they were correct in this discrimination; and that, to allow, from any motives of false economy, these edifices erected to the glory of GOD, either from deficiency in point of size, or from a want of moderate, unpretending exterior decoration, to degenerate into a coarse baldness unworthy of "the habitation of GOD's seat, and the place where his honor dwelleth," is neither consistent with our feelings of veneration for things sacred, or with our principles of good taste, or a sense of propriety.

Let, then, all those distinguishing characteristics, those usual accompaniments of our sacred edifices, which are connected with the earliest impressions of our childhood, and are the pleasing source of the most delightful associations, be duly respected by us. The tapering spire, "bosomed high in tufted trees," which seems to lift up our hearts to those purer and brighter regions to which it points—the majestic tower, a solid emblem of that "sure and steadfast faith, built on the foundation of the apostles and prophets, JESUS CHRIST himself being the chief corner-stone"—the cross, to remind us all of our lost and helpless condition, till He who was "nailed to it made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." If "the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation," are declared to be "beautiful upon the mountains," so surely are the sounds of the sabbath bell soothing and delightful to our ears, which, on "the day that the LORD hath made," and consecrated to himself, penetrate the deep recesses of the forest, or swell along the cultivated vale. They are precious sounds, for they invite us to devotion—they call us off from "things temporal to things eternal"—they "turn us from the power of Satan unto GOD."

Bishop Coleridge.

From the Chronicle of the Church.

CHURCH IN HEBRON.

We give below a brief account of the church in Hebron, with which we have been favored by some of our friends in that place.

"The Protestant Episcopal parish of St. Peter's Church, Hebron, was the fourth established in the state, one hundred and three years ago. It has struggled through many difficulties,—been in perils by open foes, and by false and mistaken friends.

"About the year 1734 Episcopacy commenced at Hebron. The Rev. John Bliss, the first minister of the town, having been dismissed from his pastoral labors in that church and congregation, by an ecclesiastical council, soon after declared for Episcopacy, and a number of his warm adherents declared with him. In 1735, they erected a church, and Mr. B. read service and preached to them for a number of years, but was never in orders.

After his death, Rev. Mr. Seabury, of New London, visited them four or five times a year, preached and administered the sacraments to them, and was allowed ten pounds a year for his services at Hebron.

A Mr. Dean went to England for orders, intending to settle at Hebron, but died at sea on his return about the year 1745. The Rev. Mr. Punderson of Groton, preached to them and administered the sacraments, from 1746 to 1752. The people at Hebron were very unfortunate with respect to the gentlemen who went to England for orders in their behalf. A Mr. Cotton, in 1752, received orders for them but he died with the smallpox on his passage to New England. Mr. Graves of New London, served them from 1752 to 1757. In 1757, one Mr. Usher went for orders in their behalf. He was taken by the French on his passage to England, and died in captivity.

"The Rev. Samuel Peters was ordained their priest in August, 1759, and the next year came to New England. He continued priest at Hebron until the commencement of the revolutionary war, soon after which, he left this country for Great Britain."—Trumbull's History of Connecticut.

Through the revolutionary war, lay reading was constant, with an occasional visit from the Rev. John Tyler of Norwich, who administered the ordinance of baptism and the eucharist. Some time after, the Rev. Tillotson Bronson, D. D., at the commencement of his ministerial labors, preached here at Middle Haddam, five or six years. Afterwards the Rev. Even Rogers was settled, and remained a few years. After this time several gentlemen preached for a season, to wit, the Rev. Messrs. Clarke, Burgess, Jones, and others.

About the year 1815, Mr. Ammi Rogers came into the parish, and officiated until an unhappy occurrence scattered the congregation, and led the devout members of the society to despond, and tremble for the continuance of the Church.

Here it is proper to correct a misstatement, copied into the Churchman, March 19, 1836, from Professor McVickar's Professional Years of Bishop Hobart.

On the 20th of August, 1817, the Right Rev. Bishop Hobart, then acting Bishop of the Diocese, visited the parish by appointment. A misunderstanding, and an improper interference of Mr. Rogers, the preacher alluded to in that work, induced him to leave the church abruptly. To this he was urged by two or three young clergymen, who possessed more zeal than discretion. These occurrences produced a lasting injury to the parish and to the clerical character there. No censure can be attached to the Bishop, to the wardens, the vestry, or the congregation. Had he staid long enough on the ground to have had an explanation, he would have gone into the church on any terms he pleased, so confident were the members of the society that he would require nothing but what was right, and so determined were they that he should be indulged and themselves gratified by his ministrations of the word and sacraments.

The appointment to visit the parish by the Bishop was made unsolicited, and without their knowledge, until they read a notice of the appointment in a public journal; and no intimation was given to the parish that the Bishop had changed his mind, until late on the preceding evening, and then by accident.

It would have been a grievous disappointment to the candidates for confirmation, and an injury to the Church to have lost the benefits of the expected visit. For the purpose of averting the evil, the wardens and one of the vestry met him early the following morning in an adjoining town, and inquired why he had altered his arrangements. He stated that he had been informed "that he must acknowledge Mr. Rogers as in regular standing, and that he did not wish to interfere with this vexed subject; but desired to leave the question open." That course was approved of by the wardens; the question then was, on what terms do you wish to go?

The Bishop immediately wrote the following declaration, which was signed by the wardens:

"We the undersigned, the wardens of St. Peter's parish, Hebron, in Tolland county, and State of Connecticut, do hereby declare to the Right Rev. Bishop Hobart, that in his Episcopal visitations of the said parish this day, according to the canons, for the purpose of administering the ordinance of confirmation, we do not consider him as in any degree recognising Mr. Ammi Rogers as a minister of the Protestant Episcopal Church; dated the 20th day of August in the year of our LORD 1817."

* *There was no calculation to entrap or deceive the Bishop,—there were no leading persons of the congregation around the preacher, when he met the Bishop, to support him in his contumacy;* had there been any such present the question would have been settled at once; the preacher in attempting to be civil was obtrusive; and a wrong construction was put upon the whole transaction, unfortunate to all parties.

The next clergyman that was settled in the parish, was the Rev. Wm. Jarvis, who reconciled the society and in some degree healed the wound; and through his influence, a brick church was erected in the village, one mile from the side of the old one, 44 feet by 75, including the tower; which is furnished with a bell and organ. His successor was the Rev. George C. Shepard, and he was succeeded by the Rev. Alpheus Geer, who is the present rector. There is now a hopeful prospect of the Church becoming more permanently established than it has ever been. May GOD in his providence open a highway of holiness in which his erring children may walk blameless, chanting the praises of GOD and the Lamb, while travelling the thorny road towards that abiding city, whose gates are praise and whose walls are salvation;—and at last, their souls cleansed from all unrighteousness at the fountain of redeeming love; their tongues attuned to the harps of blessed angels, they may spend an eternity in shouting the infinite love of their Redeemer.

* See the Churchman, March 19, 1837.

From the Proceedings of the Board of Missions.

OHIO.

In their last report, the Committee informed the Board that they had four missionaries and six stations in Ohio. Two of these missionaries have since resigned; the Rev. John Hall, because the people, in a portion of the field in which he had labored as a missionary, were able and willing to take upon themselves his entire support, and so enjoy the benefit of his constant services; and the Rev. Sherlock A. Bronson, because called to a sphere of usefulness which, in the opinion of his bishop, had a stronger claim upon his services. The stations occupied by these missionaries have been discontinued, as has also the vacant station at Marion and Clarendon. To the other vacant station, Circleville, the Rev. J. P. Bausman has been appointed. During the year four other missionaries have been appointed for Ohio; the Rev. Seth Davis, the Rev. Thomas H. Quinan, the Rev. William Mitchell, and the Rev. Burton H. Hickox; and assigned respectively to Ohio City, to St. Peter's, Rome, and St. Matthew's, Ashtabula, to New Lisbon and Little Beaver, and to Maumee City and Perrysburgh. Two of the above-mentioned places, Ohio City and Circleville, will cease to be missionary stations on the first of July next in consequence of the supposed ability of the people to support their own pastors. The number of stations and of missionaries in Ohio will then be five.

It was not contemplated that Ohio City would enjoy the aid of the Committee beyond one year, during which a neat and tasteful church, in progress, would be completed, and the parish be fully able to support the ministrations of the Gospel. The Committee doubt not that their expectation will be realized, and that the aid which they have been able to give to that parish in its infancy will be returned into the treasury of the Church many fold. The vestry at Circleville, upon being apprized that missionary aid would not be extended to them beyond the present quarter, have said in their answer, that the people of their parish are deeply sensible of the obligations which they owe to the Society and to the Committee, for their benefactions, without which they would not have had regular ministerial service among them.

The Board will perceive that the operations of the Committee, in Ohio, have been somewhat enlarged during the past year. They anticipate that the stronger claims of more destitute parts of the country may prevent a further increase of their aid to that state, and perhaps make it necessary to diminish the present appropriations. And they are happy that its Diocesan takes the same view of the case which is taken by the Committee themselves. In a letter applying for additional aid, in October last, he says: "When it is wanted for the unsupplied stations of the southwest, I will cheerfully relinquish it."

The Rev. Abraham Bronson, missionary at Boston, Portage county, has officiated statedly at two places, except when interrupted during a short attack of sickness. A parish has been organized, and measures are taking for the erection of a small church.

The Rev. Henry Payne, missionary at Springfield, Clarke county, has been for the past year officiating at that place, and the adjoining town of Urbana. At Springfield, the prospects of the Church, Mr. Payne represents, are encouraging. No church has yet been built; but a lot of ground, and a considerable sum for a church are procured; and it is hoped its erection will proceed during the present season. Mr. Payne, in the discharge of his missionary duties, seems to labor with the confident hope of success.

The Rev. Thomas Quinan, missionary at St. Peter's, Rome, and St. Matthew's, Ashtabula, has officiated regularly in these two parishes, and in some adjacent places, since November last. The statements made in his last report show that he is occupying a field where good may be done. During the first four months of his service he travelled about six hundred miles in the discharge of his missionary duties. It is his remark, that through the extent of his mission, the present improved state of religion in the Church, when compared with the past, is encouraging.

The Rev. William Mitchell, missionary at New Lisbon and Little Beaver, Columbiana County, entered upon his duties about the 1st of October last. He officiates in the above-mentioned places, and also at the adjoining town of Liverpool. At Little Beaver, a church was nearly built by a gentleman, deceased some months ago. At New Lisbon, it is thought one could be easily erected; at Liverpool, also, liberal offers are made for the building of a church. Should these churches be erected and completed, and the people gathered into them, as many doubtless would be, the Committee will feel that they have made a useful appropriation of the funds of the Church in sustaining this mission.

The Rev. Burton H. Hickox, missionary at Maumee City and Perrysburgh, left his late residence in the Diocese of New York, about a month since. It is confidently believed that he will find a very promising field of labor at that station.

MICHIGAN.

Since the last meeting of the Board, the Church in Michigan has, by the blessing of GOD, been perfected in her organization by the consecration of her first Bishop, the Right Rev. Samuel A. McCoskry, D. D. As a necessary consequence of this, the missions in that state have assumed a much more efficient and promising character. Anxious as the Committee are, both on the ground of principle and of evident propriety, to act every where as an auxiliary to the Episcopate in planting and nurturing the Church over which the HOLY GHOST has made the Bishop the overseer; they cannot but rejoice whenever any one, bearing the apostolic commission, goes forth to assume the supervision of the scattered portions of the flock; and they stand ready to give him every aid which is within their power, and consistent with the responsibilities devolved upon them by the Church.

At the time of the last report there were in Michigan five stations and three missionaries, and no other officiating clergymen. At present the number of missionaries is six, and there are two or three clergymen in the active discharge of their ministerial duties who are not missionaries of the Committee for Domestic Missions.

The Rev. John O'Brien, missionary at Munroe, continues his labors at that station. The parish, which has been regularly increasing under his care for the last three or four years, is now nearly able to sustain its own pastor, and to contribute, to a considerable extent, in aid of their more feeble brethren.

The Rev. James Selkrig, missionary at Niles, Berrien county, officiates regularly at that place and one or two others in the vicinity. The church at Niles is now nearly or quite completed, and the congregation, though laboring under many embarrassments from the want of a place of worship, has been gradually increasing. The people of the places in the vicinity, which have enjoyed a part of the services of Mr. Selkrig and been regarded as attached to his station, are anxious to have a missionary reside among them, and will do much towards his support. In addition to his services at his own station, Mr. Selkrig has, by request, officiated several times in Michigan City in Indiana, and has organized a parish at that thriving place.

The Rev. Algernon S. Hollister, missionary at Troy and Romeo, Oakland county, has now been laboring about two years at this station. He officiates at the above-named places statedly, and occasionally at Waterford and other parts of that county. A church is in the course of erection at Troy, and is expected to be completed during the summer. The missionary appears to be unremitted in his exertions to lay well the foundation of the Church in the field assigned to him; but time, he says, can only determine the extent of the benefit which will result from the services he is rendering in that region. A spirit of worldliness and infidelity prevails there, as in many other places of the West, and much labor and patience are required, and many privations are to be endured to accomplish even a little.

The Rev. G. W. Cole, missionary at Tecumseh and Clinton, entered upon the duties of that station, as the successor of the Rev. Mr. Lyster, about a year since. The Church at both these places is in a very flourishing condition. The services are regularly performed each Lord's day, twice at Tecumseh, and once at Clinton. The Committee confidently trust that the blessing of GOD upon the labors of the missionary at his station, will soon enable the people of his charge to assume his entire support, and to become themselves in turn the benefactors of others.

The Rev. Samuel Marks, missionary at Ann Harbor, removed to that station in September last, and now devotes his whole time to that parish. A church has been for some time in progress and will be completed during the ensuing autumn. As the University of Michigan is to be located in this place, the establishment of a flourishing congregation here, and the regular services of the missionary will no doubt have a favorable influence upon the cause of CHRIST throughout the state. The station is in a highly prosperous condition.

The Rev. H. F. M. Whitesides, late missionary at Constantine and other places in St. Joseph's county, also commenced his labors at that station in September last. His services have been divided between several places. A parish has been organized at the station, and hopes are entertained that a church will be built at Constantine during the present summer. The missionary appears to have explored the country around him with an earnest desire to seek out the scattered sheep and to carry to them the bread of life. He has recently resigned his station, with the view, however, of entering upon some other field of labor in that part of the country.

The Rev. Henry Tullidge was appointed, some months ago, the missionary to Dearbonville, Gross Isle, and Mount Clemens; but was prevented by domestic affliction from removing to the station. It is at present vacant.

There are several important stations in this state now vacant, and greatly needing missionaries at once to take the charge of them. Marshall, St. Joseph, and Allegan, are of this kind. The congregation of St. Paul's Church, Detroit, in addition to contributing to the domestic funds, as already noticed, have extended much valuable aid, and their truly Christian sympathy, to several of the missionaries in Michigan.

PRAY WITHOUT CEASING.

A number of ministers were assembled for the discussion of difficult questions, and among others it was asked, how the command, *Pray without ceasing*, could be complied with. Various suppositions were stated, and at length one of their number was appointed to write upon the subject, and read it at the next meeting; which being overheard by a plain, sensible girl, she exclaimed, "What! a whole month wanted to tell the meaning of that text? It is one of the easiest and best texts in the whole Bible." "Well, well," said an old minister, "*Mary*, what can you say about it—can you pray all the time?" "O yes, Sir." "What, when you have so many things to do?" "Why, Sir, the more I have to do, the more I can pray." "Indeed, Mary, do let us know how it is—for most people think otherwise." "Well, Sir," said the girl, "when I first open my eyes in the morning, I pray; LORD, open the eyes of my understanding, to behold wondrous things out of thy law. And while I am washing, I pray that I may be washed and sanctified, and justified in the name of the LORD JESUS. And while I am dressing, I pray that I may be clothed with humility. And as I begin my work, I pray that I may have strength equal to my duty. When I begin to kindle the fire, I pray that the love of GOD may burn in my heart. And as I sweep out the house, I pray that my heart may be cleansed from all impurity. And while I am preparing and partaking of breakfast, I desire to be fed with hidden manna, and sincere milk of the word. And when I am busy with the children, I look up to GOD as my Father, and pray for the spirit of adoption; and that I may be his child. And so, all the day, every thing I do, furnishes me with something for prayer."

DR. CAREY.

Dr. Carey was a most remarkable man.—Without the advantages of high birth, of fortune, of bright genius, of any but a common education, without influential friends, and in spite of influential opposers, he arrived at the honor of being the first to introduce Christianity into the British possessions in India. He was the son of a village schoolmaster, and was born in Paulersbury, England, August 17, 1761. He was apprenticed to a shoemaker at Hackleton, became a shoemaker himself, acquired his first knowledge of Hebrew on his shoemaker's bench, and while a shoemaker, began preaching to a small congregation of dissenters. He was miserably poor, had a sick and nervous wife, and a fast coming family of children. This indigent, burdened, preaching shoemaker conceived the design of making known the Gospel to British India, to a vast and rich country, the selfish merchant-princes of which needed it as much as the natives, and were as strongly set against it. To British India no British vessel would take him. He sailed in a Danish ship, and on declaring his purpose, some time after his arrival, was obliged to quit the British possessions, and live in a territory which was held by the Danish government. By means of his indomitable perseverance, blessed by divine Providence, he at last succeeded. Prejudice and self-interest were overcome, and favor was conciliated. He acquired the languages of the natives; translated the Bible into those languages; was made Professor of Oriental Literature in the College of Fort William; gave a religious impetus to his countrymen, which resulted in the establishment of bishoprics, churches, schools, and other means of improvement in India; gained, by way of recreation merely, a knowledge of botany, which ranked him among the first natural historians of the day; and, after disbursing large sums which were confided to him in the prosecution of his labors, died, owing no man, honestly and honorably poor. We know not how some may be affected at the view of such a man, but to us, a whole row of common kings and potentates looks very mean by the side of him.

The example of Dr. Carey is an especially useful one to those who feel that they have not what is called genius; as it may show them that they can accomplish important objects without genius. "In Dr. Carey's mind," says his biographer, "there is nothing of the marvellous to describe. There was no great and original transcendency of intellect; no enthusiasm and impetuosity of feeling; there was nothing in his mental character to dazzle, or even to surprise. Whatever of usefulness, and of consequent reputation he attained to, it was the result of an unreserved and patient devotion, of a plain intelligence, and a single heart to some great, yet well-defined, and withal practicable objects." "Eustace," said he once to his nephew, the author of the present memoir, "if, after my removal, any one should think it worth his while to write my life, I will give you a criterion by which you may judge of its correctness. If he give me credit for being a plodder, he will describe me justly. Any thing beyond this will be too much. I can plod. I can persevere in any definite pursuit. To this I owe every thing."

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I have seen a lark rising from his bed of grass and soaring upwards, singing as he rises, and in hopes to get to heaven and climb above the clouds; but the poor bird was beaten back with the loud sighing of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest than all the vibrations of his wings served to exalt him, till the little creature was forced to sit down and pant till the storm was overpast; and then it made a prosperous flight; for then it did rise and sing as if it had learned music and motion from some angel as he passed some time through the air. So is the prayer of a good man when agitated by such a passion. He fain would speak to GOD, and his words are of this earth, earthy; he would look to his Maker, but he could not help seeing also that which distracted him, and a tempest was raised and the man overruled; his prayer was broken and his thoughts were troubled, and his words ascended to the clouds, and the wandering of his imagination recalled them, and in all the fluctuating varieties of passion they are never like to reach GOD at all. But he sits him down and sighs over his infirmity, and fixes his thoughts on things above, and forgets all the little vain passages of this life, and his spirit is becalmed, and his soul is even and still, and then it softly and sweetly ascends to heaven on the wings of the holy dove, and dwells with GOD, till it returns, like the useful bee, laden with a blessing and the dew of heaven.—*Taylor.*